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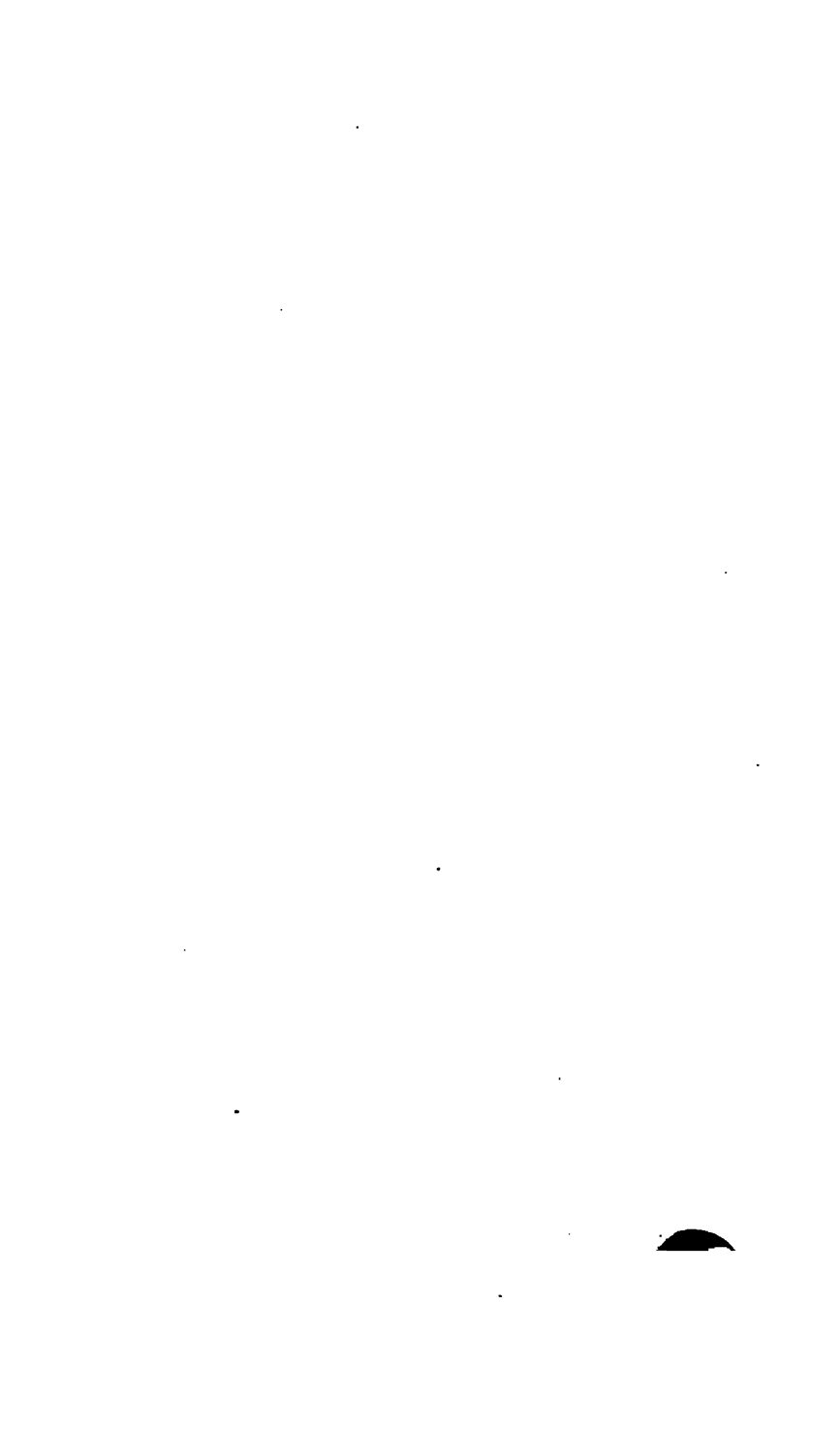
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HISTORY
OF THE
SOCIETY OF JESUS,

FROM
Its Foundation to the Present Time.

TRANSLATED FROM THE FRENCH OF J. M. S. DAURIGNAC, *prof*
of Hist. Eccl.

By JAMES CLEMENTS,
AUTHOR OF "THE LIFE OF SIR ROBERT PEEL."

VOLUME I.

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INTRODUCTION.

EVERY one has heard of the Jesuits: throughout the whole civilized world they are either hated or beloved. No one despises them; to no intelligent man is the society an object of simple indifference. To some it is inexpressibly odious; in many souls it begets tender reverence and affectionate gratitude.

The Jesuits are talked of by many; they are known by few. Nor has it, hitherto, been easy for those not brought into actual contact with them to know them as they are. The history of the society, by Crétineau Joly, has been before the world for some years; but, independently of its great length, which deters the general reader from attempting it, it is a sealed book to the many who are not familiar with the language of its author.

The translator of the more popular sketch, recently published in France, by M. Daurignac, has thought that, by offering this work to the public in an English dress, he would be supplying a void in our literature, and rendering a service likely to be appreciated by that large class who are interested in the history of our modern civilization, and who desire that such information as they possess should be derived from authentic sources, and be reliable and precise, so far as it goes.

He has supposed that a natural curiosity may well exist to know something of a society of which so much is said; whose missionaries, theologians, philosophers, orators; whose students and writers in every department of literature and science; whose saints and whose sages have, for three centuries, been foremost in the palaces of kings and the hovels of the poor, in the cell of the prisoner and in the trackless forests of a newly-discovered world, in the council chambers of statesmen and in

the retreats of learning; who have dared all things, endured all things, hoped all things; who have set the world an example of courage which has never been surpassed, of humility and obedience which have never been equalled; who, prudent as serpents and harmless as doves, perseveringly in every clime—and what region of the earth is not full of their labors?—amid all the changes and chances of this mortal life, have made themselves all things to all men, in order that by all means they might gain to Christ a few—their watchword, the maxim of their great founder, “FOR THE GREATER GLORY OF GOD.”

Their founder, a man of the world and a soldier, in middle age so full of the vanities of the world, that he compelled his surgeon to inflict upon him repeated and agonizing tortures, in the hope of avoiding thereby a trifling disfigurement—so ignorant of Christian morals, that he was saved, apparently by a mere accident, from committing murder to avenge an insult to his faith; so illiterate that he had never had the Latin grammar in his hand—renounced in an instant, utterly and forever, the world which he had so much loved, became the spiritual father of theologians, the momentum of whose onset drove back the hosts of error, thereby staying the plague of atheism, and hemming in the torrents of heresy, in Europe, within the bounds which it occupied when the society was formed, and beyond which it has not, to this day, surged, and, finally, stood forth the father of the most learned and most distinguished literary corporation that the world has ever seen.

Of this wonderful society, what is thought by the mass of those who visit it with their groundless dislike, may probably be summed up in the definition of the word “Jesuit,” given by Noah Webster, a man whose definitions are seldom offensively erroneous, and who has certainly not gone intentionally out of his way to attack, under cover of explanation. He says that a Jesuit is, “1st, one of the Society of Jesus, so called—a society remarkable for their cunning in propagating their principles; 2d, a crafty person, an intriguer.” And we believe Dr. Webster to have been in simple good faith in giving that definition. He was a learned man, after

the learning of his age and country, and this was his idea of a Jesuit. To him the word meant this, and this alone; it was associated in his mind with nothing heroic, nothing saintly, with no discoveries in science, no beauties of literature, nothing glorious in art: to him it was simply the synonym of every thing most hateful and most dangerous—craft and cunning.

The candid reader of this book will certainly, on closing it, admit, whatever opinion he may still entertain of the Jesuits, that the very general existence of this prejudice is a remarkable, and he will probably find it an inexplicable, phenomenon. The writer of these lines, a son of a Church which he knows to be holy, and brought up in a land where it is very generally hated and ignored, calmly accepts both facts, and has a theory by which he explains them, which to him is satisfactory and even consoling.

His theory is, that this phenomenon of universal hatred and reproach, taken in connection with those facts in the case which become plain to every inquirer, and viewed in the light thrown upon them by certain sacred words of Him who is Truth itself, proves that the men thus slandered are, indeed, the very opposite of what they are represented to be. "Behold, I send you as sheep in the midst of wolves; be ye, therefore, wary as serpents and guileless as doves; you will be hated by all men for MY NAME'S SAKE. The disciple is not above his Master: if they have called the Master of the house Beelzebub, how much more them of his household?" (St. Matthew x, 16, 22, 25).

He would say, in short, of the society, what a great writer has said of the Church of which it is one of the glories: "If there be a society which is felt to be so simply bad that it may be calumniated at hazard and at pleasure, it being nothing but absurdity to stand upon the accurate distribution of its guilt among its particular acts, or painfully to determine how far this or that story is literally true, what is not proved, or what may be plausibly defended; a society such that men look at a member of it with feelings which no sect raises except Judaism, Socialism, or Mormonism—with animosity, fear, suspicion, disgust, as the case may be; or as if something strange

bad befallen him, as if he had had initiation into a mystery, and had come into communion with dreadful influences; as if he were now one of a confederacy which claimed him, absorbed him, stripped him of his personality, reduced him to a mere organ or instrument of a whole; a society which men rate as proselytizing, anti-social, revolutionary, or dividing families, separating chief friends, corrupting the maxims of government, making a mock at law, dissolving the empire, the enemy of human nature, and a conspirator against its rights and privileges; which they associate with intrigue and conspiracy; which they speak about in whispers; which they detect by anticipation in whatever goes wrong, and to which they impute whatever is unaccountable; a society the very name of which they would cast out as evil, and use simply as a bad epithet, and which, from the impulse of self-preservation, they would persecute if they could; if there be such a society now in the world, it is not unlike Christianity as that same world viewed it when it first came forth from its Divine Author." *

The calumnies of the Jansenists, and the pasquinades of the brilliant but malignant Pascal, have also much to do with the popular tradition which has been formed about the Jesuits. These calumnies they never noticed; they answered them as did the great Scipio his enemies in his time—by deeds, not words. At the time of the dreadful pestilence at Marseilles, alluded to by Pope,

"When nature sickened, and each gale was death,"

the Jansenists, calumniators of the sons of St. Ignatius, the soldier, were in spiritual charge of the city. They fled like bad shepherds who care not for their flock; but the Jesuits hastened there from a neighboring town, died at their posts, and left their good name in the hands of the grateful Marseillais.

Many such traits will the reader find in these short and simple annals, which the translator commits to the candor of the public. He has done his best; his aim has been to sup-

* Newman's *Develop.*, p. 116, Am. Ed.

ply a want, to offer means for the satisfaction of a natural and reasonable curiosity. He was convinced that such a work was wanted, and he has taken advantage of its appearance to render it accessible to those who speak his mother tongue. It is no panegyric: it is an unvarnished narrative of facts. The language of panegyric is not often in the mouths of such as know the Jesuits, when speaking of those devoted men, who work not for their own glory, but "*Ad majorem Dei gloriam*"—for the greater glory of God. Their panegyric is in the hearts of those to whom they have ministered the bread of life, rather than on their lips; and now, as of old, words fail, or appear unseemly to one to whom the word "Jesuit" suggests the recollection of many a venerated friend whom he shall see in the flesh no more; of men of whom the world was not worthy, "*quorum non est dignus procumbens solvere corrigiam calceamentorum eorum.*"

ST. LOUIS, MO., December 31st, 1864.

PREFACE.

THE history of the Society of Jesus possesses so much of deep interest, such a variety of touching and edifying incidents, that it is to be regretted that it has not been better and more generally known. It is frequently said, "the Jesuits are intriguers; the Jesuits are ambitious; the Jesuits are a power working in the dark, wherever they are tolerated."

But are these terrible Jesuits known? No; nor do they seek to know them. "It is enough," they say, "to know that they have been expelled by every government." True, they were expelled by all Catholic states; but has it ever been asked upon what grounds? Has the question ever been asked whether the ministers who extorted from their sovereigns those decrees of expulsion were Christians, either in principle or in practice? And yet, would it not be well that we should investigate the matter for ourselves, instead of adopting, at random, an opinion, the foundation of which we have never taken the pains to examine?

But, you object, "the History of the Society of Jesus, by M. Crétineau Joly, occupies six large volumes; it is impossible to enter upon the perusal of such an extensive work."

This oft-repeated objection has induced the author to prepare a comprehensive history of an Order in itself so illustrious, so fiercely condemned by some, so much admired by others; an Order to which many have been friendly, many hostile, few indifferent.

The author of the following pages has made it his study to be sufficiently elaborate to enlighten the reader, and so brief as not to fatigue or discourage any; for he is aware that those whose life is mostly devoted to social duties, have the least time for reading. But as the perusal of two volumes is never too formidable a task, even for a busy man, the author has some hope of being read.

The matter is arranged chronologically, under the administration of each succeeding General of the Order, and, where it was possible, according to the succession of the cotemporary Popes. The reader will thus be enabled to have a clearer view of events

as they transpired, and of the labors undertaken by the Society of Jesus in the various parts of the world, under the direction of the several Superiors.

As the documents which M. Crétineau Joly has collected, and made the basis of his history of this celebrated society, are authenticated beyond doubt or cavil, the author has not hesitated to accept them as evidence in this work.

On the labors of the Jesuits in our own days, under their present General, the Rev. P. Beckx, we touch but lightly, as it is difficult to speak of those who are living.

We deem it a matter of great importance to assert our entire independence as a writer. It has been said of us that our pen was guided by the Jesuits. This accusation is unfounded; we can fearlessly assert that the Jesuits, neither directly nor indirectly, ever asked any favor of us as a writer, not even by a hint or insinuation. They need not our defense—God is with them, and for them. Our object in penning these pages was twofold, and we have no hesitation in making it known: first, to give information, on a very interesting subject, to men who can not find time to read more extended histories; secondly, to discharge our conscience of a debt of gratitude to the saints of the society, to whose intercession we are indebted for many special favors. Besides, as we had already published the history of the founder, it was natural that we should have the desire of following up the fortunes of his Order, from its origin to our own times. True, we did not desire to trespass, and we deemed it our duty to apply to the Jesuits for their sanction, before encroaching on the precincts of their historic domain. Permission was granted without hesitation—perhaps through a fear of wounding our feelings by a refusal; but, however that may be, it certainly can not be said that a writer is directed when his pen is left entirely free. Such information as we needed was readily and cheerfully furnished by the members of the society. For this the author is assuredly grateful; but yet this does not imply that his pen has been directed or influenced by them—quite the contrary.

At the feet of St. Ignatius, St. Francis Xavier, and the other saints of the society of Jesus, we humbly, but confidently, lay this tribute of our devotion, in the hope that they will smile upon the fruits of our labor, and cause Heaven's blessings to descend upon us.

J. M. DAUBIGNAC.

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HISTORY OF THE SOCIETY OF JESUS.

Origin and Foundation of the Order.

1522—1541.

I.

ON the 21st of March, 1522, an elegantly attired cavalier alighted at the Benedictine Monastery of Mont-Serrat, in the province of Catalonia, and requested of the good religious that hospitality which they were wont to show pious pilgrims. In the richness of his costume, combined with his noble and elegant manners, it was easy to recognize one of the grandees of the court of Charles V. His manly bearing, his energetic and lofty demeanor, at once indicated the chivalrous warrior. He was conducted to one of the cells of the monastery, where, on being asked his name, he replied that he was the "Unknown Pilgrim."

During the three days which succeeded his arrival at Mont-Serrat, he made a general confession. On the evening of the 24th, he quitted the monastery unobserved, and, calling one of the beggars who surrounded the church-porch, took him aside, and exchanged the splendid garments which he himself wore for the tattered garb of the mendicant. Thus habited in the livery of poverty, he proceeded to distribute among the poor all the money in his possession, and subsequently returned to his cell. There he attired himself in a long

robe of gray cloth, beneath which disappeared the beggar's rags. He then passed a thick cord around his waist, to which he attached his glittering sword and jewelled poniard, and, taking in one hand a pilgrim's staff, and in the other a large slouched hat, called by the Spaniards a *sombrero*, he betook himself to the church, and prostrated himself before the altar of the Blessed Virgin.

This unknown pilgrim was, in fact, no other than one of the highest lords of the royal court, and already an illustrious warrior; for, although he was but thirty-one years of age, he had distinguished himself in several battles, more particularly at the siege and taking of Nagera, and at the defense of the Citadel of Pampeluna. In the latter, his deeds of valor were prodigious; but, as he was gallantly and defiantly fighting the foe, he was struck by a cannon-ball, which broke his right leg, while, at the same moment, some shattered splinters of stone inflicted a severe wound in the left leg. This was on Whit-Monday, May 20, 1521.

André de Foix, who commanded the besiegers, having seen the young Spanish officer fall, like a hero, treated him as such. He not only refused to accept his sword, but received him as a brother soldier; and, having carefully placed him on a litter, he gave him his liberty, and had him conveyed to the mansion of his ancestors, at Loyola, not far from Pampeluna.


The dressing of his wounds having become deranged during the transit to the chateau, it became necessary to break the leg again, that it might be properly set. A second time was this cruel operation performed, and, as the result proved to be an obtruding of the bone, which the elegant courtier could not tolerate, he ordered the surgeon to saw off that portion of one bone that bore upon the other; and he underwent the torture without evincing the least sign of pain.

The nature of his injuries necessitated a long and careful treatment. In order to employ his mind during this forced seclusion, Ignatius requested to be furnished with some of the romances of chivalry. His brothers had, in all probability, taken them into camp, for not a single one was to be found in the mansion of Loyola; and the wounded hero is offered "The Life of Jesus Christ" and "The Flowers of Sanctity."

These works are not much to his taste; he, nevertheless, glances at them, is surprised, reads again, reflects, returns again and again to the perusal of the pages; and grace, descending into the recesses of that soul so great, so strong, and so generous, at once subjugates and transforms it.

Ignatius makes a voluntary sacrifice to Almighty God of all his hopes of honor and glory in the world, his success at court, all the earthly motives which could attract or allure him. The strongest of these was the fond attachment he had for his family, and a truly romantic love he entertained for a young princess, whose colors he wore, and whose beauty he sustained, according to the custom of those days, sword in hand, and to whom he tendered the homage of all his brilliant deeds. All, all these were sacrificed, trampled under foot. Ignatius was a new man!

In some of the ancient chivalric romances, he had read that the heroes of old passed an entire night, clad in their heavy armor, before receiving the sword and spurs which constituted them knights. This was what was called in those times *the Vigil of Arms*. In imitation of their example, he, too, will pass the night in prayer, clad in his new armor, at the feet of Jesus and Mary, whose true and faithful knight henceforth he is pledged to be. And it is with these intentions that he has betaken himself to the altar of Our Lady of Mont-Serrat, clad in the tat-



tered garments of the poor, unknown pilgrim. Here he keeps his *Vigil of Arms*. He offers up his fervent prayers, and devotes himself, body and soul, to the service of the Divine Majesty, making a solemn vow to henceforth acknowledge no other lord and master than Jesus, no other mistress or lady than Mary, the mother of God, and forever to serve and defend them before and against all, until the last day of his life.

Early on the morning of the 25th, he hung up his sword and poniard against the chapel wall. He then assisted at the Holy Sacrifice, communicated, shedding a torrent of tears, and, after a short thanksgiving, left the chapel, so as not to be recognized by any of the numerous pilgrims who had been attracted thither during the feast.

Henceforth the home of Ignatius will be the home of the poor, and his food will be the bread of indigence. He will subsist hereafter on privations, self-abnegation, bodily mortification, and humiliations of all sorts.

He sets out on foot for the neighboring town of Manresa, where he begs for a shelter among the poor of the hospital, and becomes, of his own free will, their servant and nurse. His austere and penitential life soon wins for him the respect of the whole town; his humility is alarmed, and he seeks seclusion from the public admiration in a neighboring cavern. He reached it unobserved, under cover of the brambles and undergrowth which hid it from public view. In this cave or grotto, alone with his God, and unobserved by mortal eye, he gave himself up to a life of penance and mortification, passing whole nights in prayer and meditation; and here it pleased Almighty God to communicate to his soul such extraordinary graces, such profound knowledge, that the gallant young hero, though unenlightened, as were all those whose fortune it was to be attached to the court in those days, became suddenly possessed of, and inspired with, the

most sublime science, so that he discoursed upon the great, the unspeakable mysteries of the Faith, in terms and with a zeal that captivated and astounded the most learned theologians.

It was in this silent retreat that the faithful servant of Jesus and Mary composed, under the inspiration of Heaven, that book of "*Spiritual Exercises*," which, St. Francis de Sales said, had converted more sinners than there were letters in the whole volume. It was in this cave, likewise, that the finger of God imprinted in the heart of Loyola the plan of that chosen society, which He commanded him to establish for the service and greater glory of the Divine Majesty. This society was to have for its chief and model, Jesus crucified, and for banner, his glorious cross. It was to bear no other name than that of Jesus; while its motto was to be, "To the greater glory of God."

In the month of January, 1523, Ignatius embarked at Barcelona for Jerusalem, where he arrived on the 4th of September following, intent upon laboring for the conversion of the Infidels, and founding the Society of Jesus.

Such, however, was not the decree of Divine Providence; for Ignatius, being unable to obtain permission to remain in Palestine, was compelled to return to Europe.

Almighty God had filled his heart with a burning zeal for the salvation of souls; but he felt that, unacquainted as he was with human science, it was almost impossible for him to labor successfully for the sanctification of his neighbor, especially in those times of religious disputes, when every thing was made matter for controversy. Besides, his desire was to recruit faithful soldiers, who should compose the Society of Jesus, from among the most learned and enlightened; and he felt the impossibility of justly discriminating in this regard, unless he possessed

in himself that knowledge which he desired to find in others.

Arriving at Barcelona in the beginning of March, 1524, being fully impressed with his own deficiency, Ignatius of Loyola, although thirty-three years of age, placed himself among a number of mere children, in a grammar class. In two years, by his close application, the barrier which separated him from higher studies was removed and he entered the class of philosophy at the University of Alcalá. The numerous conversions which resulted from his frequent discussions and conversations with his fellow-students, and the abundant fruits of the spiritual exercises, caused no little jealousy, and made him many enemies. They accused the new student of spreading heretical doctrines, and he was henceforth prohibited from laboring for the conversion of sinners, or the reanimation of the faith in the lukewarm, until he had completed his four years' study of theology. He was compelled to leave the University of Alcalá, was not more fortunate at Salamanca, and finally proceeded to Paris.

II.

In the sixteenth century the University of Paris was among the most celebrated in Europe. There were to be found the most learned and erudite professors; young men from all parts of Europe thronged thither, and among the students were numerous followers and partisans of Luther. Ignatius of Loyola was aware of all this, and, impelled by Divine inspiration, and with a view to complete his studies, he entered the University of Paris on the 2d of February, 1528.

From the very first day of his sojourn at the University, he felt that at last he had reached the spot where he was to gather those disciples whom Almighty God had destined to form the nucleus of the Society of Jesus.

but, before all, he was aware that his first duty was to acquire that knowledge which would prove most attractive to them.

After resuming his classical studies at the College of Montaigne, he entered upon his philosophical course at that of St. Barbe, where he soon distinguished among the pupils a young man whose mildness and solid piety attracted his profound admiration. It was Peter Le-fèvre, (or Le Fèvre), son of an agriculturist of Villaret, near Geneva. He had so many amiable and attractive qualities, that, notwithstanding his humble origin, he had become the intimate and dear friend of Francis Xavier, a nobleman of Navarre, passionately fond of literature, and who, desirous of being admitted to the celebrated University of Paris, filled the chair of Philosophy at the College of Beauvais.

They had pursued their philosophical studies together. Peter was now renewing his, while Francis taught with the greatest success. Nevertheless, they occupied the same apartment at St. Barbe, and remained as tenderly attached to each other as two brothers.

When Ignatius saw the distinguished Navarrene, he felt that Almighty God had destined him to become one of the first and most illustrious members of the Society of Jesus. But Francis Xavier was far from that perfection to which the chosen ones of God must attain. Ambitious in his desire for scientific fame, full of self-complacency in the contemplation of the many attractions which were united in himself; proud of his ancestry, his great intelligence, and scientific attainments; but, above all, being a favorite of the court of Francis I, where he was not only sought for and honored, but, at the same time, received the constant flatteries of the courtiers, he was much attached to these worldly advantages, and tenacious of his position. To Ignatius of Loyola all these sacri-

fices were known by experience. He was well aware how much it costs a man of the world to forsake and trample under foot all that is most dear to him; he was, therefore, nowise discouraged, being convinced that such a soul as Xavier's, once comprehending evangelical perfection, would not hesitate to embrace it. But the difficulty he experienced was in making him understand all this. For three whole years Ignatius labored incessantly and earnestly toward this end. He prayed fervently, fasted, and mortified himself in every possible way, to obtain from above the gift of that celestial flame which was to enlighten the soul of Francis Xavier.

The Divine light at length shone forth: the man of elegance, the proud descendant of the kings of Navarre, was nothing more than an humble volunteer in the army of Christ. Ignatius could now count two recruits for his holy militia; but this did not suffice. Providence knew it; his hour was at hand.

Ignatius, on quitting Spain, had left a reputation for holiness and piety which drew toward him other followers. James Laynez d'Almazan, and Alphonsus Salmeron, of Toledo, though they had never seen him, hastened to Paris with the sole object of following his spiritual direction. Although still in their youth, they were both distinguished professors of the University of Alcalá. Simon Rodriguez, of Azevedo, a Portuguese, and Nicolas Alfonso, surnamed Bobadilla, after the village of that name, where he was born, in like manner enlisted in the ranks of Ignatius.

After having tested their respective vocations, Ignatius, considering them equal to the holy work, proposed to them to consecrate themselves by solemn vows to the service and glory of Almighty God. They, with one accord, eagerly accepted the proposition. Peter

Lefèvre was already in holy orders, while Ignatius had not as yet completed his theological studies.

On the 15th of August, 1534, he called together his followers, in the subterranean chapel of the Holy Martyrs, at Montmartre. Here Lefèvre offered up the holy sacrifice of the mass. Before the holy communion, Ignatius, together with those of his followers who had assembled for the purpose of dedicating themselves to the service of Almighty God, bound themselves by vow to live henceforth a life of chastity and poverty, and, as soon as they had completed their theology, to proceed to the Holy Land, there to labor for the conversion of the Infidels. They, at the same time, agreed, in the event of their being unable to reach Palestine within one year, to proceed to Rome, and there, placing themselves at the disposal of the Sovereign Pontiff, to labor for the glory of Almighty God and the advancement of His Church.

The Society of Jesus, which had, as it were, been budding forth for twelve years in the illumined soul of Ignatius, now burst forth gloriously beneath the all-benign and maternal protection of the Holy Mother of God, and of the Sacred Heart of her Divine Son.

The young recruits of this glorious Order—who, notwithstanding their vow to live and die in voluntary poverty, still possessed abundant riches—had now to strip themselves of all their worldly possessions. This condition had already been complied with by Peter Lefèvre in a recent journey to Savoy. With regard to Ignatius himself, he had not disposed of his fortune before quitting Spain; and being compelled to return thither for that purpose, he undertook to dispose of the worldly possessions of his three disciples. Toward the end of the month of March in the following year, 1535, he started on his journey. During his absence, his disciples were to complete their theological studies at Paris, which city

it was agreed they should quit on the 25th January, 1537, and rejoin Ignatius at Venice.

In the mean time, Ignatius, faithful to his vow of poverty, made his appearance in Biscay, habited in his gray tunic, encircled by a girdle of the same color. In his humility, he took up his abode with the poor in the hospital of Azpeytia, and, notwithstanding the incessant importunities of his brothers, he there continued in the practice of the most austere virtues, which he had never, since his first conversion, ceased to cultivate. He nursed the sick poor, instructed adults and children, converted sinners, gave spiritual exercises or retreats to the various religious orders and the clergy; he practised all sorts of mortifications, passing the greater part of the night in prayer, and wrought many miracles.

After disposing of all his property among his relatives and the poor, he bade adieu forever to his native land. He then devoted his time to visiting those families whom he had to consult in his friends' interest, in order to obtain their parents' consent to the step that had been taken, and to dispose of their property. Those obligations complied with, he embarked for Italy, and arrived at Venice on the 31st of December of the same year, 1535, where he resumed the study of theology.

During his absence, the disciples he had left in Paris made fresh conquests for the society. Claude Lejay, of the diocese of Geneva; John Codure, of Embrun, in Dauphiny, and Pasquier Brouet, of Bethencourt, in Picardy, all learned theologians of the University of Paris, after making a spiritual retreat, under the direction of Peter Lefèvre, requested to be admitted as members of the Society.

War having been declared between Francis I and Charles V, and the frontiers being thronged with hostile soldiery, the young society was under the necessity

of hastening its departure, and they set out for Italy, on foot, staff in hand, on the 15th of November, 1536, and arrived at Venice on the 8th of January following.

Toward the close of Lent, Ignatius dispatched three of his disciples to Rome, to beg of the Sovereign Pontiff authority to preach the Gospel in Palestine, and also his sanction to be ordained priests by whatever bishop His Holiness might be pleased to designate, under the title of voluntary poverty. The disciples, on their arrival in Rome, were presented to Pope Paul III, by Don Pedro Ortiz, ambassador from the court of Charles V. They obtained what they sought, and returned to Venice, where they were ordained priests on the 24th of June, by the Bishop of Arbe.

The Turks at this time menacing Italy, the Holy See, Charles V, and the Republic of Venice united, in order to repulse them. The Mediterranean became crowded with the enemy's vessels; not a single Italian ship could essay a passage eastward. Ignatius and his followers, therefore, devoted themselves, with all possible ardor, to the execution of their apostolic labors in the towns of Vicenza, Montselice, Treviso, Bassano, and Verona, and reaped, in every direction, the most abundant fruits. On all sides sinners were converted, morals reformed, and the faith rekindled.

Nevertheless, the war continuing to rage, the year passed away, and the little band was thus involuntarily relieved from the obligations of their vow to preach the word of God to the Infidels in Palestine; but they still had another obligation that they could fulfil, that of placing themselves at the disposal of the Sovereign Pontiff. Ignatius, Lefèvre, and Laynez went to Rome; the other seven betook themselves to the most celebrated universities of Italy, with a view of therein obtaining new members to join the society, but, above all, to com-

bat vice and repel heresy. Previous to bidding his followers farewell, on his departure from Vicenza, Ignatius of Loyola called them around him, and said: "To those who ask us what we are, we will reply, we are soldiers of the Holy Church, enrolled beneath the banners of Jesus Christ, and we form '*the Society of Jesus.*'" *

III.

THE holy founder of the Order proceeded to Rome, ignorant of the reception that awaited the society, whose services he went to tender to the Church of Christ. He felt, nor could he for a moment doubt, that the conception of the design, for the execution of which he had so earnestly and courageously labored during fifteen years, and for which he had sacrificed so much, did not originate with him, but was dictated from above—that it was a Divine inspiration; but, at first, his great humility revolted against looking upon it in this light.

Ignatius, who, since his departure from Vicenza, had prayed incessantly for the success of his undertaking, felt, on approaching his destination, a strong desire to visit the village of La Storta before entering the Eternal City, from which he was separated by but a few thousand steps. On entering the church of that village, in company with Laynez and Lefèvre, he begged of our Lord to direct him aright in the difficult and important mission which Almighty God had confided to his care.

While thus in profound meditation and prayer, he is dazzled by a brilliant light, and beholds our Divine

* This is now the recognized name, in the English language, for the society founded by St. Ignatius. The word *Compagnia*, in Italian, *Compagnie* in French, would have been more properly rendered *Company*; for the idea of the Saint was that of a band of soldiers, a company, bearing the special name of their commander-in-chief.—*Tr.*

Saviour himself, bearing His cross, and pointing to it as the emblem of suffering and humility. At the same time he sees the first person of the adorable Trinity, presenting Ignatius and his companions to His Divine Son, to whose all-powerful protection He confides them, at the same moment pointing toward Ignatius, who hears these words: "I wish him to be your faithful follower." Then our Divine Lord, casting a look of tenderness and love on Ignatius, replied: "I desire that thou wilt serve me." When He had uttered these fortifying words, He cast a look full of love upon the young disciples of Ignatius, saying, "I will befriend you at Rome."

Ignatius quitted the church, his countenance beaming with gladness, and his eyes streaming forth tears of holy joy. Turning to Lefèvre and Laynez, he observed: "I know not what sort of reception awaits us at Rome. We may be subjected to many persecutions; but of this I am sure, that our Divine Lord will be with us and aid us; let us, then, not be downcast." He then related the vision he had just been permitted to witness. The entire history of the Order is but the development and realization of that prophetic vision. On the evening of the same day, toward the end of the month of November, 1537, the three travellers entered the Eternal City.

At an epoch when the heretical teachings of Luther had aroused, on all sides, a spirit of revolt against the spiritual and temporal power of the Pope, the Pontiff was, doubtless, nowise loath to receive these men, who came to dedicate their scientific learning, their great talents, their burning zeal, and indefatigable devotion to the support of his power and the defense of the Church. Paul III, who could well appreciate such offers, at such a time, at once accepted their proffered services. He confided to James Laynez a professorship at the College of La Sapienza; to Lefèvre was assigned the propounding of the

Holy Scriptures, while to Ignatius Loyola was intrusted the task of reforming the morals of the people of Rome: this was, of all, the task the most difficult and important, as at that time the people were much demoralized, and indulged in the most frightful excesses.

Ignatius commenced his mission by preaching not only in the churches throughout the city, but in the streets and market-places. At first, the people who crowded around to hear him, ridiculed him for the broken accent in which he enunciated the Italian, and for the simplicity of his style; but, ere long, won over by his goodness, and convinced by the simple truths that flowed from his lips, their hearts were touched; they threw themselves at his feet, and were converted! In fact, unable to satisfy the numbers that crowded around him, he found himself compelled to summon his disciples from the principal cities in Italy, and they accordingly joined Ignatius at Rome, toward the close of the month of March, 1538.

At this period new and vast regions of territory had been discovered and conquered by the Spaniards in America, and by the Portuguese in Asia. Ignatius of Loyola burned with desire to evangelize those distant nations, and reclaim them from their fearful barbarism. At the same time he longed to wrestle with the many heresies which then beset Europe on all sides. He wished to revivify the faith in the souls of men, and to reëstablish those principles of submission and discipline which alone can insure obedience to legitimate authority; in fine, he sought to reform the monastic orders, and reanimate the priesthood with a holy fervor. Hence, he wished his society to devote themselves to distant missions, beyond the seas; yield an implicit obedience to the Holy See in all things, holding themselves ready, at a word, to go to the end of the world; strive to acquire the knowledge necessary to the successful refutation of all heresy; devote them-

selves to the education and training of the young, and thus to ameliorate and advance future generations; and, lastly, that each member of the society should labor incessantly for his own perfection, in order the better to labor for the sanctification of others.

The plan of the holy founder was as vast as the world. The time had come to make it known to his disciples. He called them all together, and pointed out to them the immense field open to their labors, wherein they could exercise their talents and zeal for the advancement of religion and the glory of our Holy Church. He first urged upon them the importance of selecting a Superior, in whom they had full confidence, so that, when far removed from each other, in distant countries, they should continue to be, as it were, but one undivided body, having only a single mind in complying with the mandates of their Superior at home. He also intimated to them his desire of submitting the project for the formation of the society to the Holy See, and that it should be established as a religious order; and, finally, he desired that they should all pray to Almighty God, during three days, in order to obtain from Him that enlightenment and those graces so necessary to the perfectly forming of a society of such vast importance and magnitude.

Ignatius having committed to writing his plan of thorough organization, and submitted it to his disciples, they entirely approved of it, and proceeded at once to elect a Superior. All, with one accord, voted for Ignatius, thus recording their admiration for and confidence in him whose pure and generous mind first conceived the idea of forming a society which was destined to accomplish so much for the sanctification and salvation of souls.

The Pope, however, being at this time absent, they were unable to proceed further with the great work, and impatiently awaited his return. During the interim, the new

apostles exercised their holy functions in the capital of the Christian world, and it pleased Almighty God to crown their labors with the most edifying success. Ignatius himself preached in the Spanish language, at the Church of Our Lady of Mont-Serrat. The others preached in Italian: Lefèvre and Xavier, at St. Lorenzo-in-Damasso; Lejay, at St. Louis-des-Français; Laynez, at St. Saviour-in-Lauro; Salmeron, at St. Lucy's; Rodriguez, at St. Angelo-nel-Pescheria; and Bobadilla, at St. Celsus. In addition to his chair at La Sapienza, and to his sermons and confessions, Laynez was directed by Cardinal Savelli to visit the various parishes of Rome, with a view to reform any abuses that might be therein found.

While these ten apostles thus incessantly labored for the advancement of the greater honor and glory of God, in the Eternal City, a Brother Augustine, of the Order of the Hermits of St. Augustine, was likewise preaching to the people. Although he was much applauded by those who thronged to listen to him, it was found that the fruits of his sermons fell materially short of the popularity he had acquired as an orator; for, while his essays were brilliant and affecting, it was soon found that there lurked beneath these attractive qualities the pernicious venom of heresy. All listened with admiration and astonishment; but when the more thinking portion of his hearers came to investigate the tenets advocated, they were not slow in discovering that the eloquent and plausible preacher was insidiously promulgating the heretical doctrines of Luther. Ignatius is soon informed of the fact. Laynez and Salmeron, in order to judge for themselves, go to hear the celebrated orator, through whose wily logic and winning manners they are not slow in discerning the deadly venom of heresy. Ignatius, with all the kindness and consideration that charity could dictate, cautions the deluded hermit to desist from his dangerous and wicked

course. Brother Augustine, however, received these gentle admonitions in a very different spirit from that with which they were given. He became infuriated; but, dreading the action of the Inquisition, and, in order to escape the punishment which he felt he had incurred, he had the temerity to denounce from his pulpit Ignatius and his priests as the real introducers of the heretical doctrines which they had accused him of promulgating. He had the audacity to go further, and assert that he could adduce the most positive proof that the sole object of Ignatius and his followers was the perversion of the faith.

At first the populace blindly believed these calumnious and bold assertions, put forth from the pulpit, whence should have emanated nought but Gospel truth itself, and these, too, uttered against holy priests, who, but a few days before, had been venerated and respected by the very same people who now regarded them not only with distrust, but even with loathing.

But the noble little band was not to be so easily cast down. Our Divine Lord Himself, the chosen Master, of whom they were the adopted sons, in pointing out to Ignatius, in the holy vision with which he had been favored, the Cross, the emblem of salvation, had promised His all-powerful assistance to the newly-created Order; and they, one and all, well knowing and feeling that Almighty God is ever faithful to His promises, wavered not, but had full confidence and faith. Ignatius, meeting his companions, said to them: "You are quite right in maintaining your self-control and presence of mind; but, if we are destined to accomplish the great work in which we have embarked, we must not only labor, but maintain our reputation unsullied; for, unless we do so, we can accomplish nothing. Hence it is incompatible with the end we have in view to remain under the ban of the infamous slanders that have been hurled against us; and, in order

that the greater honor and glory of Almighty God may be advanced, it is our bounden duty to seek our justification."

Four Spaniards, avowed enemies of the holy founder of the Order, bribed by the aforesaid Brother Augustine, declared that they knew, of their own certain knowledge, that Ignatius had been burnt in effigy in the cities of Alcala, Paris, and Venice, for sorcery and heresy. One of these, named Miguel Navarro, went so far as to assert that he was an eye-witness of the proceeding, and that he was prepared to produce proof of what he asserted.

Ignatius then sought an interview with Benedetto Conversini, Bishop of Bertinoro, then Governor of Rome, of whom he requested that he might be confronted with his calumniators and accusers. It was not denied that Ignatius had been denounced in the cities named, but he had not only refuted the accusations preferred against him, but his innocence had been widely and publicly proclaimed. Not only was this the fact, but, by a providential coincidence, it so happened that the very persons before whom he had been arraigned were at the very time in Rome. These were Don Juan de Figueroa, Vicar-general of Alcala; Mateo Ori, Grand Judge of the Inquisition; and Gaspar de Doctis, Assessor to the Nuncio at Venice. All these testified in favor of the holy apostle. In like manner, from the various places in Italy, where Ignatius and his disciples had preached to the people, poured in the strongest protestations against the infamous and cruel calumnies that had been spread against them and the doctrines they had preached. Nobles and people, with one accord, bore willing testimony to the virtues and holiness of Ignatius and his followers. At length his enemies, filled with remorse and self-condemnation, were abashed, and acknowledged themselves guilty of the falsehoods imputed to them. Brother

Augustine himself not only openly avowed that he was a Lutheran, but his accomplices were tried, found guilty, and condemned.

But it was the Divine will that these new disciples, who had devoted their labors to the further advancement of the Church of God, should shine forth in still more resplendent brilliancy.

The winter of the year 1538 was unprecedentedly severe at Rome: besides the suffering thus caused, a famine followed. The poor were to be seen wending their way in every direction through the city, in anticipation of that death to which they were certainly destined. So downcast and dejected were they, that they had not the moral courage or energy to seek the aid and assistance they so much needed. Ignatius and his followers, although themselves sustained by the bread of indigence, on witnessing so much suffering around them, are unmindful of their self-imposed poverty, or, rather, they feel that Almighty God ever showers down His choicest blessings upon those who with confidence place their whole hope and reliance on Him.

The good Fathers went about the streets of the city, collecting the dead, upon whom they bestowed Christian burial, and offered up the holy sacrifice and prayers for their eternal welfare, while the diseased and dying they conveyed to their holy and peaceful retreat, where they bestowed upon them all the care and attention that humanity and piety could dictate. By these means they collected in their humble dwelling more than four thousand of the poorest and most destitute. The wealthiest nobles of the city were struck with amazement on beholding so much pure and disinterested charity. They visited the good Fathers, whom they followed to their humble homes, in the greatest admiration of their good deeds, but for which thousands would have perished, in

the very streets of Rome, from sheer want and disease. Such an effect had this holy example upon the wealthy and the great, that they vied with each other in affording assistance to their less fortunate fellow-creatures; and even before leaving the poor retreat of the humble apostles, they devoted some part of their worldly possessions to the benefit of the unfortunate sufferers from famine and sickness. One would lay down so much in money, while others of the admiring crowd handed in the rich and costly jewels with which their persons were adorned, and some even gave a part of their clothing. Thus it was that the very men who had lent such a willing ear to the vile calumnies so cruelly and wickedly promulgated by designing and bad men, became all at once the greatest admirers of those whom they had wronged; for they felt that they had been the true benefactors of the people, in the time of their direst necessity. The latter, in their turn, followed the zealous priests through the streets of Rome, expressing their gratitude and offering them many marks of homage and admiration.

At length the Holy Father returned to Rome, and Ignatius lost no time in submitting to him, through Cardinal Contarini, the plan for the organization of the society. On examining it, the Pope, who was manifestly struck with the sublimity of the idea, exclaimed: "The finger of God is here!" Forthwith he appointed a commission of three cardinals to thoroughly examine the merits of the proposed institution; but one of the commission, Cardinal Guidiccioni, the President, opposed the formation of a new religious order, and would not even deign to give any consideration to the proposition to establish the Society of Jesus.

At the same time, many bishops, who had been struck with admiration at the untiring zeal and heroic humility of the ten missionaries, sought, by every means in their

power, to aid and assist them in their labors. Upon the earnest solicitation of Cardinal St. Angelo, the Pope, with the concurrence of Ignatius, permitted Fathers Laynez and Lefèvre to accompany him in a mission to Parma, whither he proceeded for the purpose of refuting more effectually the dangerous heresies with which that city was menaced. Laynez and Lefèvre were soon at their holy work. They preached in the churches throughout the city, and it was not long before the good fruits of their labors were seen; religion and true piety were once more revived throughout Parma. The wealthiest and most distinguished men of the city flocked in great numbers to the spiritual retreats, and soon their hitherto loose habits and tepidity were reformed. Noble ladies, of the highest rank and fashion, were induced to lead a life of self-denial, and to do many wonderful works of charity. The clergy, in like manner, animated by the edifying example of their flocks, soon felt themselves in need of reform. It was not long before they, in their turn, followed the example set them, and once more they returned to a life of self-denial, and the practice of those holy works so edifying and necessary in those who exercised, as they did, the holy functions of a priest; in fact, so great was the happy change that had been effected in the morals and habits of all, that the Parma of old was scarcely recognizable. .

The Pope also sent Bobadilla to the island of Ischia, to quell the strifes and dissensions that unhappily existed at the time among the inhabitants. So successfully did he accomplish his mission of pacification, that the inhabitants of the island were loth to part from him.

Lejay was ordered to Brescia, there to combat and refute the Lutheran heresies. To Pasquier Brouet was confided the task of reforming the abuses which had crept into one of the religious houses at Sienna; while Rodri-

gues and Xavier, at the request of John III, took their departure for Portugal, thence to embark for India.

From every direction where these holy missionaries labored for the advancement of religion and the glory of Almighty God, arose a unanimous voice of praise and admiration, which spread throughout Italy, and all over Europe. At length, struck by the reports of the wonderful effects of the labors and preaching of the new society, the heart of Cardinal Guidiccioni is touched; he examines the plan which he had refused to see; he admires it, and, like Paul III, recognizes therein the finger of God. He goes to the Pope, and declares that, although his sentiments are unchanged in regard to the formation of new religious orders, he is forced to make an exception in favor of the Society of Jesus. "It appears that this society is absolutely necessary for the eradication of those abuses with which the Church is afflicted."

All opposition to the formation of the society being now at an end, Pope Paul III, by a bull, bearing date September 27, 1540, formally established the Society of Jesus, as a religious order, and this, contrary to all precedent, he did before being cognizant of the laws by which it was to be governed, leaving all to the judgment and discretion of him whom it had pleased Heaven to inspire with the sublime idea of founding so glorious an order. Up to this time the society had no written laws, but the Holy Father felt that the obedience it promised to his authority was a sufficient guarantee. By the conditions of the bull, the number of members was not to exceed sixty. It was not long, however, before this restriction was removed, for it became evident that the new society, enlisted under the banner of Jesus, was destined not only to combat the enemies of the Church, but daily to augment the number of her followers. Its ranks, therefore, had to be recruited, so as to increase their numbers until they should

form a phalanx that would strike terror into the enemies of the Church.

As every organized body must needs have a leader, or general, it now became necessary for the society to choose its head. Few of the members were at this time at Rome. Xavier and Rodriguez were in Portugal; but, prior to their departure, they had placed in the hands of Father Laynez a sealed document in favor of Ignatius, with a request that it should not be opened until the day appointed for the election. Lefèvre had left Parma by direction of the Pope, for the purpose of sustaining and defending the doctrines of the Church in a controversy then being carried on between Catholics and Protestants, at the Diet of Worms. The inhabitants of Ischia had obtained from the Sovereign Pontiff a promise that Father Bobadilla should not be removed from among them. The good Father, on the other hand, asked leave to take part in the election of a Superior of the Order, and so much time was occupied in this friendly controversy, that his vote, after all, arrived too late. Lefèvre's vote had been forwarded from Worms to Father Laynez.

Ignatius of Loyola, James Laynez, Claude Lejay, Pasquier Brouet, John Codure, and Alphonsus Salmeron were the only members actually present at Rome when the election took place. Prior to the event, they spent three days in prayer, fasting, and mortification, in order that they might be directed in their choice by the Divine will of God. On the fourth day each presented his vote in writing, together with those of the absent members. On counting the ballots, it was discovered that all, with the exception of the founder himself, had cast their votes for Ignatius. He, in his humility, could not be prevailed upon to accept the dignity of this high office, and to assume that authority which he well knew to be so necessary for properly governing the society. His plea for

refusing was, that he could not see that he possessed one of the qualities or virtues so essential for exercising the duties of such an exalted position; and, at his earnest solicitation, a second election took place, with precisely the same result as the first. Ignatius, on being informed of the fact, with tears implored his brethren to excuse him; but Father Laynez arose in the assembly, and addressing Ignatius in a tone of authority, said: "Father, accept the position to which you have been chosen, or our society will be dissolved; for, in the name of all, I declare that we are resolved to acknowledge no other Superior than the one whom God Himself hath selected." Ignatius was, therefore, constrained to submit to the decision, although so little in accordance with his feelings of humility. Nevertheless, he did not finally enter upon the duties of his new position, nor, indeed, agree to do so, until he had made a retreat of three days in the Franciscan Monastery of St. Peter di Montorio, and at last yielded, under the direction and by the express command of his confessor.

The second election took place on Holy Thursday, April 14, 1541, and Ignatius was finally installed on Easter Tuesday, the 19th of the same month, at which time he was about fifty years of age.

On the Friday following, the little society made visits to the seven privileged churches, concluding with that of St. Paul, outside the walls, where the holy sacrifice of the mass was offered up by the General of the Order, at the altar of the Blessed Virgin, in the presence of the Fathers, who knelt around the sanctuary. Among the numerous attendants on the occasion could be seen many who were distinguished for their profound erudition and high order of talents: youths of the noblest families, not only of Italy, but of Spain and Portugal; priests renowned for eloquence, and revered for their distinguished virtues.

All had taken part in the spiritual exercises which had been conducted by the Fathers, feeling that they had been called by God for his especial service in the society, and longing for the time when they, too, might be admitted as members. Before the communion the Father-General turned toward those who were present, holding in one hand the adorable body of Jesus Christ, and in the other the form of the vows, which he read in a loud voice, so as to be heard by all, after which he received the holy communion. Again turning toward the attendants, he held the paten, on which were deposited five sacred hosts, and each one of the Fathers separately repeated, in a distinct and audible voice, the formula of the vow, and received from the hands of his Superior the holy communion. Thus was completed the founding of the Society of Jesus.*

The house occupied by the society at the time of its foundation was called Melangolo, and was situated in the Piazza Morgana, near St. Catharine *del Funari*.

*Only a brief account is here given of the institution of the society. More detailed and interesting particulars will be found in the Life of St. Ignatius of Loyola.

Generalship of St. Ignatius of Loyola.

1541—1556.

I.

IMMEDIATELY contiguous to the Melangolo were some extensive buildings, where a novitiate had been established, and into which, on the very day of the foundation of the society, twelve members were admitted, who had, for a long time beforehand, been duly instructed under the zealous care and direction of the Fathers. Of the newly-admitted members, the first was Don Antonio, of Araoz, nephew of the holy founder. There were many other aspirants for admission into the society, but they had to bide their time. As has been stated, the General had but five professed members at Rome. These were totally insufficient for the necessities of the house, and he was considering the necessity of recalling at least one of the absentees. While thus determining, he was unexpectedly summoned to the Vatican, the Pope being desirous of conferring with him without delay. Ignatius lost not a moment in responding to the summons.

On meeting him, His Holiness was deeply affected, even to tears, and addressed him in a tremulous voice. Heart-rending details had just been received at the Vatican, through Robert, Archbishop of Armagh, of the cruel persecutions sustained by the Catholics of Ireland at the hands of Henry VIII, King of England, in which the victims of the tyranny of that cruel monarch *were counted by thousands*. Sympathizing deeply with

those heroic Christians, who, hesitating not to sacrifice all for their faith, were willing to lay down their lives in its defense, with a heroic courage worthy the primitive martyrs, the Pope, as the common Father of Christianity, was desirous of affording to this persecuted people some consolation and encouragement. For this purpose it was deemed desirable to send among them two legates, in whom should be vested such authority as the exigencies of the circumstances called for—two apostles, whose zeal would equal their learning, and whose self-denial and intrepidity would far surpass the difficulties they would have to overcome, and defeat the dangers with which they were sure to be assailed. Where could such apostles be found better than in the Society of Jesus? And with this feeling it was that the Sovereign Pontiff had recourse, in the hour of need, to that society.

Ignatius of Loyola, deeply affected by the heart-rending account he had heard, and regardless of the urgent necessities of his own house and novitiate, immediately placed at the disposal of the Holy Father two of his co-laborers, Fathers Codure and Brouet. While the necessary instructions and documents were being prepared at the Vatican, Father Codure died, and Father Salmeron was selected to take his place in the proposed embassy. The titles and dignities appertaining to the high office of Apostolical Legate in nowise affected the habitual humility and self-denial of the two holy men: they would take their departure on foot, staff in hand; a dependence upon the charity of the world being their only purse, and the breviary, and full confidence in God, their only outfit.

It was a novel sight in Rome to witness the departure of two such humble individuals in such a high diplomatic capacity as that of envoys from the Holy See to a foreign court; for the two Jeuits were to proceed

to the court of James V, of Scotland, previous to visiting Ireland, there to console and strengthen the persecuted Catholics. Among those who desired to enter the order was Francesco Zapata, Notary Apostolic, who pointed out to the Father-General that the voyage of the envoys would be dangerous in consequence of the existing critical state of affairs, and that it would be more advisable to pay whatever might be required for their conveyance by sea, the better to avoid suspicion; and he offered himself to defray the entire expenses of the voyage, soliciting at the same time permission to accompany the two Fathers, and to share their labors and their dangers. This favor was granted him, and thus he entered upon his novitiate.

Ignatius of Loyola did not trouble himself as to the nature of the confidential instructions given to the two nuncios by the Holy See; his only solicitude was that his brethren should faithfully preserve the spirit of the society, while, at the same time, they proved themselves worthy of the high and important mission with which they had been intrusted. In order to aid them in attaining this double end, he gave them his written advice, which was worded with admirable wisdom and ability.* The two legates, accompanied by Francesco Zapata, commenced their journey on foot, on the 10th September, 1541,† their great mark of distinction being their extreme humility and evangelical poverty.

Thanks to Divine Providence, who watched over and protected them, the holy trio reached Scotland in safety. James V, who expected them, gave them a reception becoming their high mission. He pledged himself to

*This document will be found in the published history of St. Ignatius of Loyola.

†This date is stated by Father Genelli to be the 16th of September.

remain true to the faith of his fathers, and placed at their disposal the necessary means for proceeding to Ireland.

Deprived of their pastors, and having no priests to preach to them the Word of God, to administer the sacraments, to enable them to bear up against the troubles of life, or to prepare them for death, the Irish people at this time groaned beneath the weight of a persecution the most cruel and oppressive; yet, with all this, and although literally deprived of all spiritual succor, they fearlessly and gloriously preserved their faith. The ambassadors of the Sovereign Pontiff, knowing how matters stood, doubted not that they would be gladly welcomed by this oppressed and forsaken people. But such was not the case. At first, every one, looking upon them as the disguised emissaries of their persecutors, refused to receive them; and thus they were without shelter, in a foreign land, where hospitality and charity were punished with death, unless bestowed upon heretics.

But the Fathers were in nowise discouraged, nor was their zeal diminished; on the contrary, their Christian patience, fortitude, humility, and, above all, indomitable courage and perseverance amidst so many trials and afflictions, at last convinced the Catholics of the real purpose of their visit, and won their confidence.

The Jesuits spent thirty-four days in the assiduous and unremitting discharge of their sacred duties, hearing confessions, giving instructions, and consoling and fortifying those whose faith had been so sorely tested.

Henry VIII, having been informed of their arrival in Ireland, and of the purpose of their visit, set a price upon their heads. The people, becoming alarmed, implored them, as they valued their own safety, and if they would not draw down upon their unhappy country redoubled persecutions, to depart, for the tyrant monarch

had threatened death and the confiscation of personal property to such as should dare afford shelter to the apostolical legates. The Fathers submitted. They had the consolation of knowing that they had traversed the entire island, and of having enlightened many a Christian soul, and strengthened, encouraged, and imparted a blessing to them all, in the name of the common Father of the faithful—in fact, of having accomplished their mission; for they were instructed that, should their presence in Ireland be made a pretext for the infliction of fresh persecutions, they should return to Italy. With heart-felt sorrow and reluctance they tore themselves away from those faithful but desolate souls, which were filled with grief at their departure.

In the excess of their devotedness and charity, the two Jesuits conceived the impracticable idea of proceeding to London, and there seeking an interview with the very monarch who had decreed their death. They would fain have confronted him, and, with all the power of truth, and all the eloquence that charity could dictate, conjured him to desist from his cruel persecutions. Such a course would have exposed them to the risk of immediate death; but this could not deter them, for they felt that their lives were consecrated to God, and they would have been but too happy in sacrificing them for such a cause.

They set out with this intention, but, on arriving in Scotland, they found themselves compelled to renounce their heroic project. The Scotch had risen in great numbers, and declared in favor of the new heresies. The Fathers, thus thwarted, and unable to make their way through any part of the country, were compelled to proceed to France. They landed at Dieppe, and made their way to Paris, where they left Francesco Zapata, in order that he might complete his studies.

Francis I was at this time at war with Charles V.

When the two Jesuits made their appearance at Lyons, the people became suspicious and excited at the appearance of two men whose tattered garments indicated extreme poverty and want, but whose language proclaimed them to be persons of the most highly cultivated talents and learning. The fact that one of them was a Spaniard was more than sufficient to suggest the idea that they were spies of Charles V. They were forthwith consigned to prison. They appealed to Cardinals de Tournon and Gaddi, who resided in the city, and who, recognizing the two Jesuits, had them treated with the honor and dignity due to the high position they filled. Immediately horses and guides were furnished them, in order that they might reach the frontier without further molestation, and continue their journey in safety to Rome. Besides, although despite the protestations of the two Fathers, they were prevailed upon to accept a sufficient sum of money to defray the expenses of the journey.

II.

ITALY was threatened on all sides with heresy, and, toward the end of the year 1542, information reached Rome that it had found its way into several towns, and that the people of Foligno and Faenza had suffered themselves to be almost totally led away by it. Paul III was desirous of reclaiming those who had been seduced beyond the pale of the Church; but Ignatius Loyola could spare for this service only Fathers Brouet and Salmeron, before whose zealous preaching heresy was put to flight. The Bishop of Modena likewise solicited the services of one of the Jesuit Fathers for his diocese, and Father Salmeron was placed at his disposal, through whose labors, heresy, that scourge of souls, was triumphantly repulsed. Brouet was ordered to Montepulcione, where the same happy results were effected; after which, by the direction

of Cardinal Carpi, he proceeded to Reggio, there to reform abuses which had crept into one of the monasteries.

Layneze, during all this time, became the admiration of the city of Venice. He resided at the hospital, notwithstanding the urgent solicitations of the Doge, Pietro Lando, that he should take up his abode at the palace. In the morning he preached in turn at the various churches throughout the city, and devoted his evenings to expounding the Gospel according to St. John, in the Church of the Saviour. His animated and brilliant eloquence excited so much enthusiastic admiration, that crowds waited the entire night around the church where he was to preach, in order to obtain admittance in the morning; and even the Lutherans themselves thronged to the Church of the Saviour in the evening, for it was there that he attacked and unmasked their doctrines with a power of eloquence and a force of logic which they could not but admire. Father Layneze was master of Venice. One single instance will suffice to demonstrate the fact.

The holy season of Lent was at hand: the zealous missionary conjured the Venetians, in the name of the sorrowing Church, at the then approaching penitential season, to give up the pleasures of the Carnival. This was, for such a people, to demand one of the greatest sacrifices and acts of self-denial; but, nevertheless, the Venetians could refuse nothing that might be demanded of them by their beloved apostle. For that year the usual three days' festivities and trivial amusements were replaced by exercises of penance and practices of piety.

It has been already stated that the Doge had made frequent and urgent solicitations to the Jesuit Father to make the palace his home. Many of the nobles had made similar overtures, with no better result; among these was Andrea Lipomani. The latter, however, suc-

ceeded in winning the heart and confidence of the missionary: he persevered in his importunities, and Laynez, impelled by Providence, could no longer refuse. Leaving the hospital, he spent the remaining days of his sojourn at Venice, at the palace of Lipomani. His host, desirous of evincing his gratitude, presented the Priory of Padua to the Jesuits, for the purpose of founding a college.

The zeal and learning of Father Laynez had succeeded in restoring to the Church all whom the heretical teachings had seduced: the strayed sheep had once more entered the fold. The mission of the apostle was accomplished.

From Venice he hastened to Padua, where he rendered to the Church the same brilliant services which had signalized his stay in the capital he had just left. Here he also organized the college which Andrea Lipomani had founded. He next went to Brescia, where he encountered an apostate monk, to whose seductive eloquence many had already fallen victims. The wide-spread reputation of Father Laynez, the victories he had achieved over heresy at Venice and Padua, as well as the admiration he had won, were well known at Brescia. The apostate monk was in nowise disconcerted on learning the sensation caused throughout the city by the arrival of the learned Jesuit; on the contrary, he boldly announced that he was ready to meet him and to refute his teachings. "Let me only be permitted to propound to him a few objections on the doctrine of Purgatory, and I will soon silence him! He will soon acknowledge himself a Lutheran!" Laynez had heard of the defiant challenge, which he accepted. The controversy was commenced, and crowds thronged from all parts to hear the two champions who had met face to face.

Father Laynez, standing in front of his adversary, listened to his arguments without once interrupting him,

with eyes bent on the ground, a calm countenance, and a firm though modest bearing. The apostate, rejoicing over this silence, proceeded to propound his arguments, with rapturous and brilliant sallies, which, for the time, seemed to presage a triumph over his adversary. The audience awaited in breathless anxiety; the stolid immobility of the Jesuit kept every hearer in a state of suspense. The monk himself became fatigued with his own effort, and was amazed at the silent patience displayed by Father Laynez, on whom, finally, the whole attention of the audience was concentrated. At length the monk stopped: he had concluded his argument, and called upon the Jesuit to answer him, if he could.

Father Laynez, who was gifted with a most prodigious memory, arose, took up each of the objections in precisely the same order in which they had been presented to him, and refuted them so clearly and so triumphantly, one after the other, that his adversary acknowledged his defeat, reëntered the bosom of the Church, and became the most devoted friend of his victor.

The Holy See could not but be struck by all these extraordinary successes. Perceiving how much the Church might expect from the new Order, the restriction which limited the number of its members to sixty had been already removed. Henceforth it was to be at liberty to enroll as many members as might be deemed worthy of joining its ranks. This step was rendered not only desirable, but indispensable, for the Pope was importuned from all quarters to send priests of the Society of Ignatius of Loyola to sustain the pending struggle against the Lutherans, who were propagating their baneful doctrines and influence throughout the entire extent of Europe, thereby causing piteous desolation in the Church. Providence had foreseen this. The number of novices increased daily. Ignatius himself watched over their

spiritual progress, subjected them to the severest tests, in order to strengthen their virtue, and it was not until they had passed through this sanctifying ordeal that he allowed them to enter upon their studies. The result was most happy; for these trials, far from disheartening the novices, served rather as an additional attraction.

III.

IN accordance with the plan of the holy founder of the Order, the Society of Jesus was bound to have colleges possessing the same privileges as the universities; but, at the same time, such colleges were to be the fruit of its own development. In the mean time, it was provided that the novices were to be distributed among the various universities, there to pursue their studies, and take their degrees.

This providential provision tended materially to augment the members of the society.

The first Fathers of the Order had established such a reputation for themselves at Paris, that it was impossible ever to obliterate it. There it was that their learning was eulogized, their virtues admired, their persons beloved, and a lasting friendship established between them and those who were so fortunate as to have made their acquaintance. Ignatius had sent to the French capital several of his novices, appointing as their superior the eldest and most perfect among them, his personal friend, Diego of Eguia. Their edifying life, their gentle and simple manners, and the brotherly love which reigned among them, revived recollections of those first beloved Fathers, and caused them to be similarly sought for and esteemed. They took advantage of the good-will and favor of their friends to induce them to unite in spiritual retreats, and ere long they reaped a rich harvest, enlisting many recruits for the

Order from among the most learned and distinguished classes.

In the year 1545, William Duprat, Bishop of Clermont, one of their warmest admirers, tendered them his mansion at Paris, for the purpose of establishing a college; but the University and the Parliament being opposed to its formation, the Bishop invited the Jesuits into the diocese, and, at his own cost, established one of their colleges at Billom. This was the first Jesuit college founded in France.

Most of the universities were opposed to the Jesuits as a body of teachers, for the latter had acquired so great a reputation for eloquence and learning, that the most profound among the professors could consider them in no other light than that of rivals. The Parliament at Paris joined in the opposition offered by the universities. The spirit of independence of these two bodies would not allow them to receive or associate themselves with a body of men who so openly avowed their entire submission to the Holy See. Their sole aim and desire, therefore, was to repudiate them.

The holy founder, feeling in his heart that the time decreed by Almighty God had not yet arrived, contented himself with the good his novices were doing at Paris, permitting, however, a sufficient number of them to remain in order to open a college at the Palace of Clermont,* so soon as circumstances would permit.

In Spain the Jesuits did not meet with the same opposition. Don Antonio of Araoz was the first who took the vows after the first ten members of the society. Being compelled to visit his native country, he was preceded

* Thus was designated the Palace of William Duprat, Bishop of Clermont, used, at the present time, as the College of Louis Le Grand.

at Barcelona by a letter from Ignatius of Loyola, announcing his coming to Donna Isabella de Rosello. This information spread rapidly throughout the city, in which Ignatius had left so many affecting recollections. Both rich and poor eagerly flocked to welcome to their city the beloved nephew of the Apostle of Barcelona. Scarcely had Antonio of Araoz made his appearance, when he was surrounded by the multitude and received with acclamations of joy. On the very first day after his arrival, he was constrained to preach, in order to satisfy the eagerness of the Barcelonians; and, as they expressed a wish, above all, to have some tidings of Don Ignatius of Loyola, he selected as the theme of his discourse the fruits already reaped by the society of which Ignatius was the founder. But, as the entire city were anxious to hear him relate these marvels, he was requested to repeat his discourse, and every day he preached at the different churches. Even this did not suffice: the churches were too small to accommodate the vast multitudes that poured in from all parts; he was, therefore, compelled to address them from a platform, erected in the largest public square of the city. Not only was the vast open space crowded, but every window of the surrounding houses was filled with anxious listeners, and even the tops of the houses were occupied. The enthusiasm of the people increased the Father's eloquence. It was decided on the spot that a house of the society should be founded in the city of Barcelona. Every purse was freely opened, the house was founded, and all that was required now was the arrival of the anxiously-looked-for Fathers to conduct it.

Araoz continued his journey through Castile. At Burgos and Valladolid he was urged to address the people, as he had done at Barcelona: he did so, and with similar results. Each of these towns collected the requisite funds for founding a house of the Society of

Jesus. In the Basques Province he was obliged to yield to the wishes of the inhabitants, whom he addressed in the open country, and where every surrounding tree was laden with anxious and attentive listeners. The Viceroy of Catalonia, Don Francis of Borgia, Duke of Gandia, having been present at one of Father Araoz's sermons, intimated his desire to have a private interview. Father Araoz consented, and read to the Viceroy the bull of Pope Paul III, including the object and plan of the society. The Viceroy replied that it appeared to him to be of heavenly origin, and promised to use all his influence for its propagation in Spain.

As early as 1540, John III, King of Portugal, had requested of the Pope to send him priests of the society to preach the Gospel to the people of the Portuguese colonies, in the East Indies. Don Pedro, of Mascarenhas, the Portuguese Ambassador at Rome, was also instructed to solicit six of the missionaries, whose reputation had already spread all over Europe. "As yet," replied the holy founder, "we number but ten members; if we give you six, how many shall we have left for the rest of the world?" The future of the Society of Jesus was predicted in this reply. We have seen that only two members of the young society had been placed at the disposal of the King of Portugal. One of these, it is true, was Francis Xavier. Every-where, and at all times, the followers of Ignatius carried out the mission to which they had consecrated their lives. Rodriguez took shipping for Lisbon, and although, during the voyage, he was suffering from a severe attack of intermittent fever, he preached, heard confessions, and reclaimed sinners, nursed the sick, comforted the dying, and won for himself the good wishes and blessings of all on board. Francis Xavier, who travelled by land, in company with the ambassador and his numerous suite, endeared him-

self to all, and appealed so forcibly to their consciences, that he was obliged to halt by the wayside to hear the confessions of those of the attendants whom he had won over to God, and in the inns to shrive those more immediately attached to the person of Don Pedro Mascarenhas.

On their arrival at Lisbon, the two Fathers begged alms in the streets, and took shelter at night in the Hospital of All-Saints. They continued to preach and hear confessions with so much success, that it became impossible for them to respond to the masses who so eagerly sought their assistance. The King made many fruitless attempts to induce them to take up their abode in his palace. Faithful to their vows, they declined any asylum but that of poverty. By the holiness of their lives, combined with their powers of reasoning, they soon succeeded in making many converts, and effecting most important reforms. The King was most desirous that they should not leave Portugal; that they should enlist novices, found new houses and colleges, and that, at some future day, they should be enabled to send these new missionaries, instructed and prepared by them, to the colonies of India. But such was not the will of God. Ignatius consented to allow Father Rodriguez to remain; but Father Xavier was ordered to the Indies. At the request of the King, the Sovereign Pontiff conferred upon him the title of Apostolic Nuncio for the entire East, and he embarked on the 7th of April, 1541, to the great sorrow and regret of the court and the people. On this very day he had completed his thirty-fifth year.

The two Jesuits had already enlisted some new disciples. Two of them accompanied Francis Xavier to India; the rest remained with Father Rodriguez. The year following, the King gave them the house of St. Anthony-Abbot, at Lisbon, and so rapidly did their numbers

increase, that, a few months after, they founded the celebrated College of Coimbra, which was destined to become a nursery for Indian missionaries.

In less than two years from this time, including fathers and novices, they numbered sixty. Their good works, zeal, and personal piety became so generally known, that the King frequently exclaimed: "I wish there was a house of the Jesuits in every town in my kingdom."

IV.

It will be remembered that Father Lefèvre left Rome in October, 1540, by order of the Pope, to accompany Don Pedro Ortiz, the Ambassador of Charles V, to the Diet of Worms. Lefèvre arrived there, bearing the title of Theologian of the Holy See, in order to take part in the discussion proposed by the Lutherans. These conferences were mainly brought about by the heretics, in sheer opposition to the Church of Rome. Some of them quickly withdrew; the others either refused or eluded all serious discussion, seeking only to try the patience of the Catholic doctors. Father Lefèvre, seeing their dishonesty, determined to devote himself to some other mission. He found that the spread of heresy in Germany was mainly attributable to the ignorance of the people, and, more dangerous still, to the shortcomings of a priesthood abandoned to the gratification of their own passions.

In the entire city of Worms there was but one priest worthy of respect; this was the Dean of the Chapter, who bore also the title, and exercised the functions, of Vicar-General. Disheartened by the indifference of the people, and the bad example of the priests, he was about to abandon both to the enemies of the faith. Lefèvre consoled him, tendering his zealous assistance to bring about a reform in this lamentable state of affairs. The Dean was encouraged, and, through the active and untir-

ing zeal of the Jesuit, the stray sheep were brought back to him.

Lefèvre next proceeded to Spires, where he also reaped a rich and abundant harvest. His stay was not long, being called away to Ratisbon, there to assist at the synod which was to be held by the Catholics and Protestants in the presence of the Emperor. He employed himself during the journey with the spiritual welfare of the officers, and others, who accompanied him; for every moment of his life was to be employed in promoting the greater glory and honor of God.

The Diet of Ratisbon was, in every respect, similar to that which had been held at Worms. The dishonesty of the Protestants prevented any important result. Father Lefèvre, therefore, felt that it was his duty to enter upon a more active and more fruitful ministry. He catechised, preached, and gave spiritual retreats to the bishops, princes, doctors, ambassadors, and to the members of the Diet. All, charmed with his convincing and persuasive eloquence, thronged daily around his pulpit to listen to his consoling discourses. They, one and all, even Prince Charles of Savoy, the son of the King, confided their spiritual direction to him.

The next field of his labors was Nuremberg, where, just as he was about to see a change brought about by his zeal and devotion, he received orders to proceed to Spain.

As it had been decided that Father Lefèvre was to quit Germany, Ignatius of Loyola, not wishing to leave that fruitful field uncultivated, sent thither Claude Lejay and Nicolas Bobadilla.

Father Lefèvre had worked much good among the higher clergy and nobility in Ratisbon: time had not allowed him to extend his labors among the other classes. This field was left open to Father Lejay. But no sooner

did he attempt to call those recreant priests to a sense of the duties of their state, than all indignantly arose against him. The heretics, too, readily availed themselves of this opportunity, and cried out, "Death to the Jesuits!" They threatened to throw him into the Danube; and the apostle was cautioned; but he replied: "What does it matter, whether I go to heaven by land or by water?" And he continued his labors with even more success than he had dared to hope for.

Father Bobadilla accompanied Ferdinand I, King of the Romans, to the Conference of Vienna. He preached daily in Latin or Italian, and held discussions with the most learned heretics, in presence of the king. He subsequently accompanied the Pope's Nuncio to the Diet of Nuremberg, and afterward, by order of King Ferdinand, went with his ambassador, the Bishop of Lassau, to the Diet of Spire, and thence proceeded to Worms. These assemblies concluded, the bishops contended among themselves as to which of them should be favored with the services of the Jesuit Father, each one desiring to have him in his diocese, to oppose the efforts of the Lutherans; but Bobadilla, yielding to the solicitations of the King, returned to Vienna, where he undertook the charge of reforming the priesthood. Almighty God showed such signal blessings on this glorious mission, that Ferdinand, enchanted at his success, appointed him his theologian at the new Diet of 1543. He there refuted the heretical doctrines, fortified the faith, and rekindled true piety in the hearts of the Catholics. This accomplished, he proceeded to the Diet of Ratisbon, where he met Father Lejay.

On the arrival of the theologian of King Ferdinand, the Pope's Nuncio felt that he could dispense with his own. He dispatched Father Lejay to Ingolstadt, then be-

set with heresy. Shortly afterward, a synod being about to be convened at Salzburg, the Archbishop of the place, who was brother to the Duke of Bavaria, desired to have Lejay for his theologian; and the Father, according to his desire, proceeded thither. All the assembled bishops, struck with admiration at the profound erudition of the retiring and humble missionary, sought daily his counsel and advice, prior to the opening of their deliberations. Moreover, at their request, he wrote out for them a summary of his arguments and opinions on the various points that were brought forward for discussion by the Emperor. His advice was adopted and acted upon by the assembled prelates.

Germany, at this time, was in a very critical position. Notwithstanding the untiring energy and unceasing labors of Fathers Lejay and Bobadilla, it was impossible for them to respond to all the calls made upon them to defend the faith and combat heresy. At the urgent solicitation of several bishops and princes, Father Lefèvre, who had accompanied the Emperor's ambassador to Spain, was recalled by order of the Pope. Although unable to devote more than a short time to each of the towns through which he passed with the ambassadors, he accomplished much for the instruction of the poor and the education of the young. While absent, he had been introduced to the Princesses Mary and Jane, daughters of Charles V, and did not fail to profit by the opportunity thus afforded him of imparting to them such counsels as were calculated, at some future time, to produce the most salutary results. It was at this particular juncture that, in obedience to the commands of the Sovereign Pontiff, he returned to Germany. Two priests, Don Juan d'Aragon, and Alvarez Alfonso, attached to the royal chapel, accompanied him, and, shortly after their arrival in Ger-

many, joined the Order, the humility and poverty of its members having more attractions for them than all the riches and pomp of a court.

The arrival of Lefèvre at Spire, in October, 1542, struck terror among the clergy, who, ignorant and depraved as were the German priesthood in general, persuaded themselves that the mission of the Jesuits was to enlighten them and bring about a reform in their lives. In this they were not mistaken. The task was not an easy one, especially in the then agitated and excited state of the public mind. As was his wont, the good Father was the very model of humility, docility and charity: he soon found a means of touching the hearts of the most hardened, and of gaining the full confidence and friendship of all; the consequence was, that his spiritual retreats were productive of the most happy effects, causing a thorough reform throughout the city. At this juncture, Albert of Brandenburg, Archbishop of Mayence, summoned him to that town. He obeyed the call, but it was with feelings of the deepest regret that he tore himself away from the pastors and their flocks, whom he had been the means of restoring to the friendship of Almighty God. On his arrival at Mayence, he found that the irregularities that existed were innumerable. Again did his gentleness, zeal, and piety produce the most extraordinary and happy results. The people reëntered the bosom of the Church, while the priesthood consecrated to penance and study the time which they had been accustomed to devote to idle pleasures. Mayence was regenerated. The Archbishop lacked words to express his gratitude.

Hermann von Weiden, Archbishop of Cologne, attracted by the laxity of the Lutheran doctrine, wavered in the faith. The Catholics of the diocese, taking alarm lest the defection of their chief pastor should spread

among his flock, begged imploringly that Father Lefèvre would come and rescue them from the terrible affliction with which they were menaced. Lefèvre immediately responded, and went to Cologne, but, alas! too late to save the chief pastor of the diocese from the abyss into which he had allowed himself to be drawn; but, thanks to the eloquence and exertions of the good Father, the people were less easily led away, and remained faithful to the Holy Catholic Church.

A marriage alliance being about to take place between Prince Philip, son of Charles V, and the Princess Mary, daughter of the King of Portugal, John III requested the Pope and Ignatius to allow one or two Jesuits to accompany the Princess to Castile; above all, he desired that Father Lefèvre, in preference to any other, should be appointed. Accordingly, the Pope gave the necessary order to that Father to proceed to Lisbon. The humble religious had nothing to say; he left all to the judgment of Ignatius, and the wish of the Holy Father. The Nuncio urged him to remain in Cologne, where he had done so much good; but Lefèvre simply replied that he had taken a vow of obedience, and started on his journey toward Lisbon. On reaching Louvain, he was attacked with a violent fever. The novices of the society, who were pursuing their studies in the university of that town, bestowed upon him every care and attention, and when the fever was at its height, totally disabling him for any exertion, he appointed one of them, Father Francesco Strada, to give public spiritual exercises, with a view to reanimate the fervor of the Catholics of Louvain. The result was, that crowds, whose hearts had been touched, flocked to the sick man's chamber, to whom, notwithstanding the severity of his sufferings, he afforded spiritual advice and consolation. His efforts were blessed in a marked manner by Almighty God. No less than

twenty-one youths of the most distinguished families joined the society.

The finger of Providence was manifest in the apparently accidental circumstance that prevented Lefèvre from proceeding to Portugal. He was compelled to return to Cologne, where a sorrowful event awaited him. The Archbishop, although he had not openly declared his change of religion, not only favored the heretics, but secretly authorized them to preach their pernicious doctrines. On his arrival, Lefèvre encountered three of the most celebrated of the heretical preachers, namely, Bucer, Pistorius, and Philip Melancthon. In his attack upon them he displayed so much spirit and learning, that, after an unprecedentedly energetic discussion, he came off the victor, his opponents being shamefully put to flight. With a view to fortifying himself, and to enlisting new champions, who should be ever ready to battle for the truth, in a city so exposed to the onslaught of the enemy, Lefèvre established a college, of which Leonard Kesser was appointed superior. The learned Canisius was a member of this college. Lefèvre could now leave Cologne with full confidence. Again the King of Portugal requested his services. He quitted Cologne on the 12th July, 1544.

After his departure, the Lutherans, thinking that the field was again open to them, reappeared with more confidence than ever; but Canisius came forward and refuted them with an ability and force equal to that of Lefèvre's. Although the Archbishop took sides with them, the Jesuits did but display greater zeal and energy in their discussions. The heretics, feeling themselves worsted, shouted, "To arms!" and recollecting an ancient decree against the establishment of new religious orders, urged the civil authorities to issue a decree for the expulsion of the Jesuits. The Fathers, thus chased from their homes,

took refuge, some with the Carthusians, and others elsewhere. They all, however, remained in the town, subsisting on alms, and suffering all manner of privations, but without once faltering in their labors for the salvation of souls. They exercised their holy calling with as much devotion and confidence as before. Struck by their patience and heroic courage, the magistrates reproached themselves, and withdrew their decree of banishment, and restored to the Jesuits their college.

This circumstance had the effect of exposing the base treachery of the heretics. Archdeacon Gropper and the clergy became alarmed, and begged of Canisius, in the name of the Electorate, to go and lay the grievances of the Catholics before the Emperor, and the Bishop of Liege, George of Austria, who was uncle to Charles V, and son of Maximilian I. His mission was entirely successful. The Emperor deprived the Archbishop of his title, and he was also excommunicated by the Pope: he was succeeded by Adolphus of Schaumburg.

In the mean time, Father Lefèvre had arrived at Lisbon, where he found Antonio of Araoz, whose learning and eloquence attracted large numbers from all parts. He proceeded without delay to Evora, the residence of the court. The King was desirous of conferring upon Lefèvre the title of Patriarch of Ethiopia. So fully did he appreciate the intentions and importance of the society, that he was solicitous of confiding to its members all those delicate and difficult missions in which the glory of God might be involved. It was his desire that Lefèvre should preach at the court and throughout the town. After having complied with the King's command, and visited the college of Coimbra, where daily application was made by members of the highest families for admission, Lefèvre and Araoz returned to Portugal, passing through Spain, preaching, receiving converts to the faith, hearing con-

fessions, and leaving every-where behind them an example of the highest virtues. During their travels their only home was with the poor in the hospitals. These religious, whose celebrity had become European, for the possession of whom princes and crowned heads disputed, whom the nobility and the people admired and fondly cherished, took care not to lose any of that spirit which had made them so powerful for good; their great desire was to preserve that humility which was their greatest glory, that poverty which was their only riches. In many of the places through which they journeyed, they were solicited to establish colleges, and funds for that purpose were placed at their disposal. It was in the midst of these successes that Father Lefèvre received orders to attend the Council of Trent, at which Laynez and Salmeron were also present, by order of the Sovereign Pontiff, in the capacity of Theologians of the Holy See.

Lefèvre was but forty years of age, but the fatigues and hardships he had endured had completely broken down his constitution. His friends endeavored to prevail upon him to forego his intended journey. "To travel in your condition," said they, "would be death!"

"It is not necessary that I should live," replied he; "but it is necessary that I should obey."

He took his departure, preaching by the way, notwithstanding that he suffered incessantly from the fever which was upon him. He embarked at Barcelona at the beginning of July, reached Rome by the end of the same month, and breathed his last in the arms of his Father, Ignatius, August 1, 1546. He had obeyed; he died happy, and left his brothers deeply afflicted at the premature loss of the eldest of their large family, who, in so short a time, had rendered such important and lasting services to the Church. Their fear was that he never could be replaced.

"He will be," said Ignatius, whose noble countenance was bathed in tears, "a great personage, will join the Society, will contribute largely to its support and propagation, and, by his eminent virtues, will become an edification to us all."

It had pleased Almighty God, at this moment, to reveal to him the vocation of the Duke of Gandia. While his disciples refuted the heretics, reclaimed souls who had strayed from the bosom of the Church, brought about reforms among the clergy and monastic orders, converted sinners, evangelized heathen nations, and established new houses, the holy founder framed the laws for the government of the Order, and left imperishable monuments in the Eternal City.

He founded a house of catechumens for those Jews who, wishing to enter the Catholic Church, were deprived of their possessions and left without the means of subsistence. From the very moment of its foundation, this house had yielded abundant fruits. He also established the Convent of St. Martha as an asylum for women who were not called to a religious life, and likewise St. Catharine's, for young women whose poverty exposed them to the temptations of the world. He founded also two orphanages, one for boys and one for girls.

All these labors, however, did not prevent his constant solicitude for, and watchfulness over, the spiritual advancement of his novices. He was ever ready to afford them advice and consolation in their trials and temptations, as well as to assist their teachers in imbuing them with those virtues that constitute the saint. At the same time he had entire charge of the affairs and of all the houses of the society, he corresponded with many of the princes and sovereigns of Europe, and was constantly consulted by bishops, cardinals, and even by the Sover-

eign Pontiff himself. He seemed to possess an elasticity that was equal to every emergency.

The labors of Francis Xavier in India were a repetition of the marvellous preachings of the first apostles of Jesus Christ. Each step he took was a victory over hell. The most astounding prodigies accompanied and confirmed his powerful words. The Indians surnamed him the "God of nature." In the short space of ten years he had extended the Gospel over an area of nine thousand miles, saved innumerable souls, filled the world with the wonder of his miracles and the sublimity of his apostleship; finally, he won for himself those glorious titles which were awarded him by the voice of the Church in after years, of Apostle of the Indies and Japan, and Defender of the East. In fact he placed the Society of Jesus on so firm a basis in the Indies, that the novices of Goa were in nowise inferior to those of Rome, and, at the death of the great Xavier, (1552), the Society of Jesus had the glory of numbering many martyrs among its ranks.

In the year 1550, the *Badages* made an attack upon the Christians on the Fishery coast in Travancore. Father Antonio Criminalis directed all his new converts to seek refuge on board the Portuguese vessels, he himself refusing to depart until he had seen them all in safety. The barbarians pursued them to the sea-shore, when the missionary, seeing no more hope of saving his children, turned to their pursuers, and offering himself as a sacrifice, begged mercy for the Christians. The Pagans rushed upon the holy Jesuit; some pierced his body with their lances, while others directed their arrows against him, and, believing him to be dead, commenced stripping him of his garments; but Father Criminalis still lived, and assisted his murderers in taking off the humble habit in which he was clad, after which his soul departed to the realms of bliss.

In the same year, Father Nunhez Ribeira met with his death, by poison, at the hands of some savages at Amboyna. The year following was destined to witness the martyrdom of Melchior Gonzalez; he was poisoned by a Pagan, and met his death with a holy confidence in God. In an incredibly short space of time he had converted to the true faith over four hundred Pagans at Baçaim, where he also built a church in honor of the Blessed Virgin, founded a college for Christian children, and converted the greater part of the island of Salcete. To this holy man can be traced the foundation of the Society of the Holy Childhood. Finding that the Indians of Tana were in the habit of selling their children to the Mussulmans, who made slaves of them, touched with compassion, he appealed to the Christians for assistance, received their alms, and became himself the guardian of those little innocents, whom he consecrated to Jesus Christ. He had thus been the means of saving multitudes of souls, and God rewarded him with the crown of martyrdom.

In 1552, Brother Louis Mendez, a catechist, was put to death by the Badages. While he was engaged in prayer, they attacked and severely ill-treated him, after which they beheaded him. Father Paul Vallez suffered a similar martyrdom through the cruelty of the same savages. Already the Society of Jesus counted six martyrs in India, and thus felt its power and strength increasing.

While Francis Xavier preached the Gospel of Jesus Christ in the Empire of Japan, Brazil offered a fruitful field of labors to his brothers. In 1549, Emmanuel Nobrega, Juan of Azpilcueta, Antonio Perez, Leonardo Nunhez, San Diego, and Rodriguez accompanied a Portuguese flotilla, which was going to establish a town in the Gulf of Bahia. As a matter of course, this new settlement was to be composed of Catholics, and, before it

could be inhabited, the people had to be civilized. The Jesuits, with their wonted zeal, offered their services, in order to accomplish this work, difficult and perilous as it was. The new town, which was called St. Salvador, was soon established, and the Jesuits, having rapidly acquired a knowledge of the Brazilian language, began to preach and instruct the inhabitants.

Notwithstanding that the Brazilians were a cruel and barbarous race, even devouring the dead bodies of their enemies, and giving themselves up to the most extravagant superstitions, the Jesuits not only succeeded in regenerating and civilizing them, but caused themselves to be beloved and revered by them. They penetrated into their haunts in the forests, where those savages lived in a state of degradation and brutality; they conversed with them with a gentleness and Christian charity that completely fascinated them, and, after a year of unceasing labors, patience, and unheard-of self-denials, succeeded, under the direction of Father Nobrega, in erecting three houses of the Order—one at St. Salvador, and two others in the vicinity of that town. In the interior of these vast territories there still remained much to be done; there were peoples to be discovered, and souls to be saved. Father Nunhez sought, found, and saved them.

Brazil had been conquered by Don Pedro de Correa, a member of one of the most ancient Portuguese families; who, although he had lived there for a long period, had given himself but little trouble to civilize the people by the introduction of Christianity among them. His sole aim was so to employ the natives as to enrich the treasury of Portugal. It was left for Father Nunhez to demonstrate to him the influence which the inculcation of Christianity and the charity of apostolical teaching could exercise over those rude and savage natives. Don Pedro

was struck with admiration by the Jesuit's zealous labors and self-denial, and could well appreciate the reward such labors merited in the world to come, and henceforth he, too, was ready to labor for the greater glory of God and the salvation of souls, even at the risk of his own life. Here was another great triumph; Don Pedro entered the Society of Jesus.

Following the practice of the illustrious St. Francis Xavier, the Fathers had arranged in hymns the fundamental truths of Christianity, which they caused the children to sing in the streets and forests. By this means the parents soon became familiarized with these hymns, which they learned for the sake of the music, and so gained a knowledge of that which, otherwise, it would have been impossible to impart to them. Among these people were some tribes addicted to cannibalism. The Jesuits attempted to oppose this inhuman practice; but the savages, enraged at the mere suggestion, became hostile to the missionaries, and threatened to take their lives, adding that they, too, should soon be devoured. Nothing daunted, the Jesuits persevered in their work of charity and benevolence, succeeded in surmounting every obstacle, and finally caused the savages to submit to the teachings of Divine truth. In the year 1553, St. Ignatius constituted the Brazils a province of the society, with Father Nobrega at its head. Several schools were erected for the education and instruction of children. Already two religious houses were founded in the colony of St. Vincent, and the mission rapidly progressed.

V.

On the 13th December, 1545, the Cathedral of Trent presented a most imposing spectacle. Among those assembled in it were six Cardinals, three of whom were Legates, and afterward filled the chair of St. Peter; eleven

Archbishops, sixty-nine Bishops, six Ambassadors, two Episcopal Deputies, six Abbots, seven Generals of religious orders, eight Canonists, twelve Theological Professors, twelve Theologians of the Dominicans, fourteen of the Friars Minors, eleven Conventual Friars, six Franciscan Fathers, nine Carmelites, and five Servites. All these were assembled at the celebrated council, for which the Church had appealed, in order to decide certain points in dispute between the heretics and Catholics, and by this means to strengthen the faith of those who wavered in the faith.

In the course of the month of May following, (1546), there were added to this assemblage of eminent personages three priests, whose outward appearance of poverty contrasted strangely with the profuse display of splendor with which they were surrounded. They wore the habit of secular priests; but, by their calm and serious expression of countenance, their modest bearing, and great humility, it was easy to discover that they were members of a regular order. No sooner had they made their appearance, than Don Diego Hurtado of Mendoza, Ambassador of Charles V, stepped forward and shook each by the hand most affectionately: the cardinals likewise appeared to be perfectly well acquainted with them, while several of the bishops treated them as intimate friends.

At first many of the strangers present inquired of each other who those young priests could be, who were so cordially greeted by such eminent personages, and who did not hesitate to take their places in the midst of the august assembly, clothed as they were in the garb of poverty.

The mystery was soon solved: it was whispered on every side, "Two of them are the Theologians of the Pope, and the other that of Cardinal Otho, Bishop of Augsбург; they belong to the Society of Jesus."

Extreme surprise now took the place of doubt. The Society of Jesus had been in existence but five years, and had but a very limited number of professed members, and yet, it was from that body that the Pope had selected his legates for the most difficult, important, and perilous missions; it was also from among the members of the same Order that he chose the Theologians to represent him and speak in his name in an Œcumenical Council, convened to defend the faith and discipline of the Church, as well as to sustain the rights and prerogatives of the Apostolic See. Notwithstanding the many and exalted virtues of the young Fathers, it was much to be apprehended that such honors would excite much jealousy. Father Laynez was but thirty-four years of age, while Father Salmeron was only thirty-one, and yet both had been selected by the Pope for this most solemn occasion. Father Lejay was present as the representative of the Bishop of Augsburg.

St. Ignatius, alarmed lest so much honor and distinction should, in the least, impair the humility of the members of the society, had given admirable instructions to the three Fathers who were to take part in the council,* advice which these fervent religious determined to follow to the letter. They were constantly to be seen nursing the sick in the hospitals, visiting the prisoners, instructing the young, begging for the relief of the indigent, preaching, and hearing confessions; and all this without ever for one moment neglecting the important and onerous duties of the council.

Consulted daily by the cardinals, prelates, and doctors, they had to be always ready to solve the most difficult cases, and explain the most intricate questions. To Laynez, who had an extraordinary memory, was intrusted the

* This document will be found in the Life of St. Ignatius of Loyola.

task of preparing a summary of each day's discussion; and the manner in which he acquitted himself of the laborious undertaking from the very commencement, created such a deep impression, that it was decided that the work should be continued, preserved, and entered on the records of the council, word for word, as it came from the pen of Laynez.

The duty of the two Theologians of the Pope was to examine the acts of the various councils, the Pontifical Bulls, the opinions of the Doctors and Fathers of the Church, upon which they were to depend for their arguments in defense of Catholic doctrines against the heretical teachings. While the two Fathers were engaged in this laborious work, Father Salmeron delivered a discourse in Latin, which caused an immense sensation and unbounded enthusiasm. The bishops, one and all, were of opinion that a production of such vast importance should not be lost to posterity; it was, accordingly, published, and is still extant.

As a rule, but one hour was accorded to each speaker. After several times hearing Father Laynez, whose eloquence was equal to his erudition, and whose iron logic completely annihilated his opponents, it was agreed that this rule should not apply to him, and that, to shorten the discussions, he should be allowed three consecutive hours.

About this time, a contagion spread throughout the city of Trent and its environs, and the council, on the 11th of May, 1547, adjourned to Bologna. Charles V disapproved of the removal of the council, and several of the Spanish and German bishops returned to their respective dioceses. The General Synod was suspended, and, in the mean time, the bishops and doctors who had adjourned to Bologna could do nothing but prepare for the labors of the ensuing session. Three entire months were employed in discussing dogmatical questions on Penance

Father Laynez threw so much light upon the subject, that, at the request of the cardinal legates, he committed to writing his arguments on each of the Sacraments. He accomplished this task with such ability as to win the approval and plaudits of the entire synod, and upon his opinions were based most of the decrees issued by the council. These new triumphs in nowise diminished the humility of the disciples of Ignatius. Outside those assemblies they were to be found as before, ever poor, ever simple and unassuming, instructing the young, enlightening the ignorant, consoling and taking care of the sick, and begging for those who were in need. The legates had prevailed upon them to accept, as a charity, new habits more suitable to the rank and position they held amid the doctors of the council. To this they yielded—only, however, wearing their new apparel while actually present at the council, and changing it for their own poor garb as soon as they returned to their abode, so that they might not lose the slightest portion of their spirit of poverty.

On the 10th September of the same year, 1547, the Duke of Parma was assassinated, to the cry of "*Liberty!*" Every one rushed to arms. The insurgents took possession of the ducal palace, and the whole of Italy was menaced with civil war. Under these circumstances it was indispensably necessary to adjourn the council, and await the advent of more peaceful times before again reassembling it.

While Father Claude Lejay expounded before the council the teachings of St. Paul on Grace, the diocese of Trieste became vacant by the demise of the bishop. Ferdinand I made immediate application for a member of the Order of Jesus to succeed to this important See, and he made special mention of Lejay as being best qualified to repulse the heretics who threatened that

portion of his dominions.* He was aware of the prodigious success which Lejay had met with at Ratisbon, Ingolstadt, and Nuremberg. He knew that the Lutherans dreaded equally the talents and the zeal of the good Father, and that they regarded him as their deadliest enemy. It was then Lejay whom he sought to establish at Trieste, as a rampart to defend the faith against the attack of the enemy.

Ferdinand wrote to the Jesuit, begging him, in the name and for the cause of religion, to accept the vacant bishopric. Dreading the honor thus attempted to be thrust upon him, Father Lejay immediately replied that it would be impossible for him to accept a burden which he was too weak to support. He then addressed a letter to his beloved Father Ignatius, imploring him to use all the influence in his power to avert the calamity with which he was threatened, and which he so much dreaded. The refusal of the Jesuit did but increase the desire of the King to possess him. He wrote to the Pope, setting forth the motives which influenced him, and urging the Pontiff to command the Jesuit Father to accept the proposal. The Pope yielded to the King's wishes; but Ignatius of Loy-

*The King of the Romans offered the See of Trieste to Father Bobadilla, to whom it had first been tendered. M. Cretineau Joly says that the bishopric of Trieste was refused by Lejay, and that, the following year, Bobadilla declined that of Trent. This must be an error of name and date. On the 5th September, 1546, Bobadilla wrote word to St. Ignatius that King Ferdinand had offered him the bishopric of *Trieste*, and he added: "I declined it, saying to the King's messenger, that we are men called to humility and poverty, not to honors." It was on the 13th of the same month that Lejay wrote to the holy founder that he had received and rejected the same proposal; and elsewhere we find, in a letter from Ignatius to the Duke of Bavaria, cited by Father Genelli: "The King of the Romans, after having tendered the bishopric of *Trieste* to several of us, has given up the idea. As to the See of Trent there is no question."

ola, who feared nothing more than the bestowal of ecclesiastical honors and dignities on members of the society, appealed to Margaret of Austria, whose Director he was, and conjured her to obtain from the Sovereign Pontiff, at least a postponement in the appointment of Lejay. "Let His Holiness," said he, "but deign to accord me time to write to King Ferdinand, and receive an answer from His Majesty before finally deciding. I will pray, and cause others to pray, in the interval, and God our Lord will, I hope, avert from us this scourge of dignities, which will be the ruin of our young society."

The Princess having obtained the delay required, Ignatius wrote to the King,* and so forcibly pointed out to him the danger to which episcopal honors would expose the society, the object of which differed from that of any other order, that the King felt constrained to yield to the humility of the holy founder. He, therefore, addressed a letter to Paul III, to the effect that, overcome by this humility, he withdrew his request. Ignatius of Loyola did not stop here. Other princes might entertain like ideas, and should the Pope yield to their demands, the company would be deprived of its most efficient members; and if the road was thus once opened to ambition, what would become of that spirit of humility and poverty which was to be the main strength of this chosen band?

Ignatius, therefore, hastened to the Vatican, pleaded his cause, and finally obtained from the Holy Father a promise that he would never compel a member of the Society of Jesus to accept ecclesiastical dignities.† After the

* This remarkable letter will be found in the *History of the Society of Jesus*, by M. Cretineau Joly; or in the *History of St. Ignatius of Loyola*.

† The Jesuits, by their rules, are prohibited from accepting ecclesiastical dignities, unless commanded to do so by the Sovereign Pontiff, under pain of sin.

holy founder had retired, Paul III, it is said, exclaimed, "This is the first time a Sovereign Pontiff ever had such a request made to him."

As a thanksgiving to God for the success he had met with, Ignatius caused the *Te Deum* to be chanted.

VI.

AFTER having for a long time spared the Lutherans, of whom he feared to make enemies, Charles V discovered, at last, that their doctrines not only attacked the authority of the Church, but insidiously sought to subvert the bases of temporal power. In order to put a stop to them, he threatened to have recourse to arms. They implored him to accord them another conference, in which they contended that they would be able to convince the Catholics that the truth was on their side; "then," added they, "they will leave the Church of Rome in a body, and peace will be restored." The Emperor acquiesced, and the conference was appointed to take place at Ratisbon, on condition that all the decisions were to be submitted to the Council of Trent for final approval. He then sent for Father Bobadilla, and confided to him the defense of the Church and the Holy See in the forthcoming contest with the Protestants. Bobadilla hastened to his post, and spoke in the midst of an assembly composed of princes, bishops, and doctors, and soon refuted all the erroneous doctrines put forth by his adversaries, who, being unwilling to acknowledge their defeat, attempted to temporize and divide the Catholics. The dishonest tactics thus resorted to, being highly offensive—in fact, insulting—to Charles V, he declared war against the Duke of Saxony and the Landgrave of Hesse. The Pope united his forces, commanded by the Duke Octavius Farnese, with those of the Emperor; Cardinal Alexander Farnese being nominated legate to the two armies.

On the 23d of April, 1557, the army crossed the Elbe. Among the foremost ranks, under the command of Prince Farnese, was a priest, who was distinguished by his grave and humble bearing, as well as by his air of fervent piety. He addressed the soldiers, excited their courage, and predicted for them victory. Perceiving one of them fall, wounded by a bullet, the priest rushed to his assistance, bore him to the rear, and was himself quickly again in the thickest of the fight. The dying were falling around him; he consoled them, and gave them the last rites. The wounded awaited him on every side, and he went from one to the other like a ministering angel, doing good to all. At length, arrived on the field of Muhlburg, the battle commenced. It was a most sanguinary one. Again the priest is seen on the bloody field, in the thickest of the fight; and those who hear the sound of his voice, or see the waving of his hand, march forward with greater courage and more confidence than before, even unto death. They no longer fear the foe, all feeling that, should they die beneath the fire of the German heretics, they would receive the holy consolations of religion in their last moments. Suddenly the priest is seen to fall; he has received a wound in the head, from which blood flows freely; but what of that? This priest is a disciple of Ignatius of Loyola; he is a hero! It was Father Nicolas Bobadilla! He raised himself from the ground, and, though covered with blood, he attended to several soldiers who had fallen, like himself, beneath the enemy's fire. He dressed the wounds of some, heard the confessions of others, while on the dying he pronounced a last benediction. He had foretold that the Catholics would be victorious, and the issue verified the truth of his prediction. On the 24th of April, 1547, the Duke of Saxony was taken prisoner by the Imperialists.

Bobadilla, though severely wounded, did not wait to

have his wounds dressed, but immediately after the victory preached at Passau, most of the inhabitants of which were Lutherans. He ordered a solemn thanksgiving for the success of the Catholic arms, which was complied with. He next travelled through Germany, combating heretical doctrines, and bringing back to the fold of the Church many who had strayed beyond her pale, thus reaping an abundant harvest to the greater glory of God.

On the arrival of Bobadilla at Vienna, Charles V was about promulgating a formula of faith which he had himself conceived, and to which he wished every one to conform, until the Council of Trent had arrived at a decision. The Emperor, always rather inclined to favor the Lutherans, whose independent spirit and tendency to revolution he feared, had, by this formula, called the "*Interim*," upon his private authority and personal responsibility, tolerated the marriage of priests and communion under both species.

On reaching Vienna, Father Bobadilla heard that the Protestants complained of the few concessions that had been made in favor of their tenets, in this "*Interim*." He forthwith replied to them in a pamphlet, in which he refuted even those very concessions, and, in so doing, did not spare the royal authority whence they emanated. He even attacked and combated this formula in the presence of the Emperor himself, who was not accustomed to allow his actions to be criticised. The Emperor, irritated at this bold step, ordered Bobadilla to leave the court on the instant, and forthwith to quit his dominions. Bobadilla hastened to Rome, and sought admittance into the house of the Order, but the Father-General would not receive him; and, although the step taken by the Jesuit met with the entire approval of the Sovereign Pontiff, Ignatius persisted in condemning it. "If he was right in the principle," said he, "he was wrong in

the form. We must never, even in the defense of the faith and the interests of the Church, be wanting in that respect which is due to royalty and majesty."

The check thus applied to the over-zealous Jesuit was a source of great exultation to the heretics—a fortunate occurrence for the enemies of the society. Never was intelligence spread with such rapidity—never a circumstance seized with so much avidity by the malicious. The new Order had obtained too much popularity and renown in the world not to have envious enemies; besides, from its very origin, its Divine Chief had pointed to the Cross as the emblem of persecutions and trials which would beset them in their onward course. *The disciples could not expect better treatment than the Master*; but, at the same time, let us not forget the Divine promise, "I will befriend you."

The Jesuits were established in several of the towns of Spain. Salamanca, not wishing to be behindhand, had likewise applied for a college, and, in the early part of 1548, Fathers Sevillan, Sanchez, Capella, and Miguel de Torres were sent there to establish one. But the minds of the people had been so powerfully acted upon, that the good religious, on arriving at their destination, found the house which was intended for their reception completely stripped. They had a chapel whose only decoration was the four bare walls. One of the Fathers made a drawing of the Blessed Virgin, on paper, which he attached to the wall, as an altar-piece, and there, before this poor representation of the ever-blessed Mother of God, the four Fathers offered up the holy sacrifice of the mass, relying upon Providence to provide them with the means of more fittingly worshipping and paying due homage and respect to the Divine Majesty.

This incident may convey some idea of the personal privations they had to suffer. Frequently they were

without the common necessities of life. But, nevertheless, they never faltered nor wavered in their meekness and habitual benevolence; on the contrary, their zeal and devotion for the salvation of souls, and the welfare of mankind, were fortified and increased. Their attentions to the unfortunate sick in the hospitals, their care of the poor children, and all their many other occupations, were as zealously discharged as if they received the highest pecuniary reward. So many estimable virtues were bound to secure for them the respect of every class, and, in fact, very soon they were beloved and courted by all. Availing themselves of the good-will thus evinced toward them, they took occasion to draw the hearts of those they had thus touched more closely to God. Such was the state of affairs when, all at once, as sudden, as unexpected, and as astounding as the shock of an earthquake, a report was spread that the Jesuits were no other than the precursors of Antichrist! The truth of this was proved by a pamphlet written by one Doctor Melchior Cano, a learned Dominican and popular preacher. The thing was so certain, that this same doctor had just proclaimed from his pulpit these words, which were listened to and repeated by the people: "Brethren, the day of the last judgment is at hand! Antichrist is about to appear, and we already behold his precursors among us. All the signs by which he is to be known I can discover in the priests of the Society of Jesus; and it is I, Melchior Cano, who have been designated in the Holy Scripture to expose these hypocrites." For the popular credulity of Spain, this was an astounding and alarming revelation. Unless the Jesuits were burned alive, Spain was irretrievably lost. Her sons would be handed over, body and soul, to the infernal spirits. No one dreamed of replying to Melchior Cano's assertions, and pointing out to him that his absurd accusations were only a repetition of

the same assaults to which every religious order had been subjected, from its very foundation, not excluding his own, the Dominican. Not one member of his own monastery shared in his views and feelings against the Jesuits, yet they could not prevail upon him to desist from publicly attacking them.

Very soon, however, the Superior of the Friars Preachers interfered, and personally intervened in favor of the Jesuits, by addressing an encyclical letter to the religious of his Order. This letter bore date December 10, 1548. Melchior Cano, blinded by prejudice, would not even listen to the voice of his Superior, and disregarded even that of the Holy See. In 1552 he was consecrated Bishop of the Canary Islands. This nomination was attributed to the Jesuits, but it has never been proved that it was made at their solicitation.

The calumnies of Melchior against the Jesuits had resounded throughout Spain. Every-where the world is the same: what they most admire one day, they totally disregard the next. During the time that the Society of Jesus was thus persecuted by its enemies, Providence deprived them of their most powerful protector, by the death of Pope Paul III, who was succeeded by the Cardinal del Monte, under the title of Julius III.

VII.

FRANCIS BORGIA, Duke of Gandia, grandson of the King of Naples, and closely allied to all the sovereigns of Europe, arrived at Rome, at the end of September, 1550, and proceeded to the house of the Jesuits, accompanied by the cardinals and Roman princes who had gone forth to welcome him. He was attended by his suite and servants, to the number of fifty. For two years the Duke had been connected with the society by secret vows; but, by the advice of Ignatius, he had remained in the world for

the purpose of attending to the affairs and interests of his eight children, and properly disposing of his possessions. The time, however, had now arrived when he was to make his solemn vows, and openly declare himself a member of the Order. He, therefore, on the 15th January, 1551, addressed a letter to Charles V, soliciting permission to resign his office, the honors of the court, and the world, in order that he might consecrate his life, in the Society of Jesus, to the service of Almighty God and of the Church. The Emperor answered, without delay: "I will not contend for you with the great Master you have chosen."

But Francis Borgia did not remain at Rome until the imperial answer arrived. Pope Julius III, to whom his intentions were known, wished to offer him a cardinal's hat, and acquainted him with his intention. The Duke, who, in his humility, had no higher ambition on earth than to become a Jesuit, had sought and obtained permission to quit Rome at as early a day as possible, and to return to his own country, in order to escape the importunities of the Pontifical Court.*

The fact of the Viceroy of Catalonia becoming a member of an Order which had, during the two preceding years, been so loudly decried throughout several towns of Spain, caused considerable surprise. The holy life which Francis Borgia led was generally known. His selection of the Society of Jesus appeared to give to the calumniators of that Order the most positive contradiction of the slanders that had been circulated against it. Soon he established colleges, or houses of the Order, in all the large towns which he visited; and youths of the most noble birth hastened to him in numbers, seeking admission into the society. He had a happy tact in attracting around

* See *Life of St. Francis Borgia*.

him young noblemen, and in forming them to habits of the most solid virtue. Among his disciples were Don Sancho of Castile, Don Pedro of Navarre, and Don Bartolomeo of Bustamante. The celebrated Juan of Avila, the intimate friend of Ignatius of Loyola, and of the Duke of Gandia, feeling himself unworthy to join the ranks of this chosen society, which he could not but admire, recruited for it many noble and worthy members from among the learned and pious men who were under his direction. Of these were Don Diego de Guzman, and Don Gaspar Loarte. The latter was one of the most learned doctors of that period. At the same time, Don Antonio de Cordova, Rector of the University of Salamanca, for whom Charles V had solicited the dignity of cardinal, declined that honor, solely that he might bid adieu forever to the riches, pomps, and honors of the world, by assuming the humble habit of the Jesuit.

Before the end of the year 1552, the Institution of St. Ignatius was in as flourishing a condition in Spain as it was in Portugal, where no opposition presented itself to its propagation, and where, moreover, the vocations were so numerous, that the College of Coimbra alone was able to furnish missionaries to all the colonies of Asia, Africa, and America. The Cardinal-Bishop of Evora, brother of the King, being desirous of having a college of Jesuits in his diocese, conferred thereupon with Louis of Grenada. "Your Eminence could not do better," replied the illustrious Dominican; "for it is an Apostolical Order, which labors with all its power to reëkindle the faith and to save souls."

In the mean time, Pope Julius III had ordered the deliberations of the council to be resumed; and, accordingly, the first sitting was held at Trent, on the 1st of May, 1551. In the following July, Fathers Laynez and Salmeron joined the council, in the same capacity as before,

of Theologians of the Holy See. Julius III had judged of their qualifications from their conduct in the first council, at which he was present, while yet Cardinal del Monte, and he, therefore, felt that he could not do better than adopt the selection of his predecessor. The title of Orators of the Sovereign Pontiff was conferred upon them, giving them precedence of speech over other members of the council: Father Laynez, in his first address to the assembly, said: "As the dogmas of the faith can only be defined by the Holy Scriptures and the writings of the Fathers of the Church, I declare that I will not quote, in support of my opinion, any text of any Father or Doctor of the Church whose entire works I shall not have first read, or from which I shall not have extracted all the passages which give evident proofs that such is really the opinion of the author."

This declaration produced the most profound astonishment. Each one put to himself the question, how it could be possible to grapple with and accomplish such gigantic mental labors, and at the same time exercise not only the priestly functions, but, also, practice works of mercy and charity with such ardent and zealous devotion? In that session, as in the first one, the learned Jesuit excited the most enthusiastic admiration.

The effect of these herculean labors at length told upon his constitution, and Father Laynez was prostrated with illness. Thereupon the council decided that the regular sittings should be discontinued until he was again in a position to enlighten them with his extraordinary talents. This was the highest compliment that the prelates and doctors could pay to the learning and eloquence of the humble Jesuit. The Bishop of Modena, at the same time, wrote as follows: "Fathers Laynez and Salmeron have so wonderfully refuted the Lutheran heresies on the doctrine of the Holy Eucharist, that I esteem myself highly favored

in having been permitted to live for a time with these learned and holy Fathers."

In the month of April, 1552, the heretics took up arms against their sovereign, and, after having gained possession of Augsburg, they threatened Innsbruck and Trent. It was impossible for the council, in the midst of such dangers, to resume its sittings; it was, therefore, suspended, and finally indefinitely adjourned.

Charles V could no longer be in doubt as to the secret intentions of the Protestants. He perceived, too clearly, that it was the very basis of authority that they sought to undermine and destroy. In the first instance, it was the authority of the Church they attacked, but, finding themselves defeated in every discussion by the glorious champions of the Society of Jesus, they threw off the mask of hypocrisy, and attacked the Emperor himself, in his city of Innsbruck. The final measures taken by the Duke of Bavaria to save his states from the effects of their pernicious doctrines were, perhaps, not unconnected with the immediate cause of this insurrection.

Duke William of Bavaria had confided two theological professorships in the University of Ingolstadt to the Jesuits, who were looked upon by the Lutherans as their most formidable adversaries and inveterate enemies. These chairs were filled by Salmeron and Canisius, with a superiority of talent that was never questioned by either their enemies or their rivals, and each day they regained a portion of that which the heretics had wrested from the Church. The holiness of their lives added still more to their success, and attracted the hearts of all.

In the following year, 1550, Canisius was prevailed upon to accept the office of Rector of the University; but, nevertheless, he still continued to lead a life of humility, and all the emoluments arising from this office

were employed in good works. The Lutheran partisan had insinuated into every department of education the venom of their doctrines. Father Canisius quickly discovered and extirpated the evil. He also brought about reforms, effected many important improvements, and did so much good, that in the University Register of Ingolstadt, which is still extant, will be found testimony of the veneration and gratitude which the young rector had merited. On the pages which bear his name he is designated the "incomparable Father Canisius."

After Canisius had completely removed the scourge of heresy from the town of Ingolstadt, several German bishops solicited him to come into their dioceses, to aid by his learning and zeal, in reforming the people. Duke William was succeeded by his son Albert, to whom Canisius communicated the request that had been made to him by the bishops, and to which the Duke refused to accede. King Ferdinand, brother-in-law to the Duke of Bavaria, wrote to Ignatius of Loyola, and begged him to allow the learned Canisius to proceed to Vienna, which heresy threatened to invade. Ignatius replied that he could not afford to part entirely with the learned Father but that he might go for a time; and, accordingly, Canisius set out for the Austrian capital. This was far from proving satisfactory to the King, who well knew that, although heresy would be refuted and repulsed by the learned Father, it would not be long in finding its way back after his departure. It was, then, of the highest importance that there should be opposed to these heretical teachers a body of volunteers ever ready to meet them and vigorously to defend the faith of the Holy Catholic Church. The only way in which this could be attained was to establish in the capital itself a college of the Jesuits.

Having this all-important end in view, Ferdinand, in

the most courteous but pressing terms, urged upon Ignatius to spare him some members of the Order, which he finally did, to the number of ten. To Father Lejay was intrusted the organization of the college. On the 6th of August, 1552, however, this holy man was called to receive the rewards of his arduous labors, and the many virtues which adorned his character as a true religious. His work in Vienna was far from completion, and the duty of continuing what he had so well begun devolved upon Father Canisius.

For more than twenty years not a single priest had been ordained, and the clergy were gradually dying away, without being replaced; the Catholics were living without instruction or the practice of their religion. Canisius not only preached in the churches, but taught in the University, enlightening and converting many, having ever before him the necessities of future generations. He won the affections and the confidence of the young, whom he encouraged and fortified, and from among them selected fifty, whom he placed in a suitable building adjoining the college, where he set them to study, and to prepare themselves to enter the service of Almighty God; and their vocation, developing itself in this atmosphere of learning, piety, and virtue, gave hopes of the most beneficial future for religion. This seminary was established on the same plan as that adopted by St. Ignatius for the Roman College.*

Ignatius, constantly occupied in providing for the future necessities of religion, by the education of youth, and greatly afflicted at the dangers that threatened the faith in Germany, where there was such a lack of priests, and where the Jesuits were totally inadequate to the ar-

* A full account of the foundation of this college will be found in the History of St. Ignatius.

duous duties of the mission, conceived the idea of erecting a college wherein should be educated such youths of Germany as had returned to the bosom of the Church. This college was, in fact, to become a nursery for priests, wherein the German clergy would be renewed, and the Catholic faith be sustained or reëstablished in the various states which had been demoralized by the baneful effects of heretical teachings.

Ignatius had neither the money nor the means at his disposal, necessary for the erection of this college, but Providence, who had inspired him with the noble idea, also furnished him with the means of carrying it out.* On the 31st of August, 1552, Pope Julius III issued his bull founding this important institution, and empowered the rector to confer the degree of Doctor on all those students who proved themselves entitled to the distinction. In the following October the college was opened, and eighteen students were admitted, which number, a few days afterward, had increased to thirty. When the intelligence of the formation of this new college reached the ears of the heretics, their anger knew no bounds. "Had not, then, Ignatius enough with his own society?" exclaimed Kemnitz, one of their principal leaders. "Was it not sufficient that he should have us attacked by strangers, that he must now set our own countrymen against us?"

VIII.

THE Cardinal-Bishop of Paris, John de Bellay, was held in high estimation at the Court of Francis I; and, at the decease of that monarch, he essayed to turn to the best account the royal friendship with which he had been

* See History of the Society of Jesus, by M. Cretineau Joly; also, History of St. Ignatius.

honored, and brought into play all the resources at his disposal to win the favor and patronage of Henry II. But he soon discovered that Cardinal de Lorraine enjoyed the confidence and friendship of the King to such a degree as to leave no hope for him to rank more than second in the good graces of his sovereign. With this the Cardinal could not feel satisfied; and, despairing of ever being able to compete successfully with his rival, he desired to leave the capital, and even France itself, and to take refuge in Rome, where he obtained the consent of the Sovereign Pontiff to resign the bishopric of Paris in favor of one of his relations, Eustache de Bellay, President of the Parliament.

On accepting the bishopric, Eustache, however, unhappily, did not forget his feelings of resentment against the Cardinal de Lorraine, whom he looked upon as an enemy, simply because he was esteemed and consulted by the King; or, rather, perhaps, for the reason that, under the old regime, the Bishop of Paris was all-powerful, possessing great privileges, while, under Henry II, he was simply Bishop of the First Diocese of France. This was another illustration of the fact that the ambitious are never satisfied. But, besides this, Eustache had espoused the cause of his predecessor and relative, and he was not of a character to yield one iota. The Cardinal loved and appreciated the Jesuits, and desired to see them established in Paris, that the youth might, under them, be instructed and modelled into true Christians; so that heresy might find in them an impassable barrier; for every effort was being made by the heretical teachers to insinuate themselves into the University. The King entirely concurred in the views of the Cardinal, and had granted letters patent authorizing the establishment of the Jesuits in the French capital; but the Parliament was opposed to this, and refused to record them; they

contented themselves with simply sending a remonstrance upon the subject to the King. The King insisted, but the Parliament again refused to comply, and renewed its remonstrance, and, in addition, appealed to the Theological Faculty, and to the Bishop of Paris.

The prelate, thus finding an excuse for openly opposing the King, Cardinal de Lorraine, and the entire court, did not allow the opportunity to pass by. On the one hand, the King and the Cardinal were in favor of the Jesuits; while, on the other, Eustache de Bellay was opposed to them, and, consequently, took sides with the Parliament and the University. The King, however, was not the less firm in urging Parliament to yield; and then it was that there arose against the Order of the Jesuits the most violent storm of opposition that it had as yet encountered. The theologians of the University declared the society to be dangerous to the faith and royal power, as well as to all religious orders. It was denounced from the pulpits, and by the curates, as the promulgator of several heresies, and as the teacher of the most dangerous doctrines. There was issued against it a host of pamphlets and infamous libels, which were secretly slipped under the doors of the houses, and distributed by thousands in the streets. They even went so far as to circulate the same documents in the churches. The Protestants were jubilant, and loudly applauded this proceeding; and the theologians of the University, the curates, and the Bishop of Paris, siding with them, they triumphantly laughed at the persecuted Jesuits.

The Holy See, true to its promise to be the protector of the society, defended it at the French court; but Eustache de Bellay, in order to gratify his self-love, did not hesitate to place himself in opposition even to the Sovereign Pontiff; he even prohibited the Jesuits from

exercising their priestly functions throughout the extent of his jurisdiction. The Jesuits, thus pursued and persecuted, crossed the Seine, there to beg shelter at the Abbey of St. Germain-des-Prés, which was held directly from the Holy See, and the jurisdiction of which extended over the entire Faubourg St. Germain. The abbot received them with open arms, and gave them full authority to continue their labors, from which had resulted so much good since their arrival in Paris. Cardinal de Lorraine, who had been sent to Rome by the King, had just reached the Eternal City, accompanied by René Benoit, Claude Despençe, Jerome de Sauchieres, (subsequently elevated to the dignity of Cardinal), and Crespín de Brichanteau, four of the most learned and renowned Doctors of the Sorbonne, and all of whom had signed the decree. The Society of Jesus was the more formidable as a rival, that its members were most celebrated for their learning and rare qualities.

Ignatius sought an interview with Cardinal de Lorraine, to whom he clearly explained the plan and end of the society, and begged that a conference might be held between the four theologians who had accompanied him, and four members of the society. Finally this was agreed upon, and the conference was held in the presence of the Cardinal. The theologians appointed by the Jesuits were Fathers Laynez, Olave, Polanco, and Frusis. Father Olave, who was a Frenchman, and a Doctor of the Sorbonne, was too happy to enter the lists in such a cause, and to combat such opponents; victory appeared to him certain. The other three had also studied and taken their degrees in Paris. The triumph of the Jesuits in the conference was complete. The University theologians, forced to acknowledge their defeat, declared that the decree had been issued in ignorance of the real facts. Such a declaration, written

and signed by adversaries of such high standing, was not only valuable at the time, but was calculated to prove of inestimable utility for the future.

Since the suspension of the sittings of the Council of Trent, Father Laynez had resided at the College of Padua. He was devoting himself, with his accustomed zeal, to the exercises of the holy ministry, and to the duties imposed upon him by the bishops, preparatory to the next meeting of the Council, when he was nominated Provincial of Italy, in the place of Father Brouet.

Father Laynez, whose humility was only equalled by his learning, could not, at first, be prevailed upon to accept this charge, and wrote to his beloved Superior, the General, begging him to make choice of one of his brothers more worthy of the responsible office, adding: "I feel that as yet I do not know how to obey well enough to be able to command well." But Ignatius insisted, and commanded him, under pain of disobedience, to accept the charge which had been assigned him. There was no choice but to submit, which he at once did.

It was not long before he complained to his Superior that his most distinguished and gifted members were taken from him and sent to Rome, where, he thought, they were less needed than in his own province. To this complaint the holy founder replied: "The house at Rome is the centre and very home of the society. It is from the Pontifical City that nearly all our Fathers have been sent forth to spread themselves in every part of the world; it is, therefore, at Rome that our brightest lights must shine." To Laynez these motives were far from proving satisfactory, and he rejoined, adding other remarks, in which he endeavored to point out the necessity of retaining in his province learned professors and preachers, capable of combating victoriously the enemies of the Church. St. Ignatius, after reiterating the explanations he had

already given, censured the persistence of Laynez, and concluded thus: "Reflect thereupon, and inform me if you feel that you have been in fault; and if you consider yourself guilty, tell me what penance you are disposed to undergo for your fault."

Father Laynez was one of the first disciples of Ignatius, his bosom friend, and one of the most energetic and able members of the society—a shining light of the Church; but, for all this, he was the more humble. The letter of his beloved General reached him at Florence. The effect that it produced upon him, and the profit he derived from it, will be better understood from his own words. Here is his answer:

"FATHER:

"When the letter of your reverence reached me, I turned to God; and, after offering up a prayer, with eyes overflowing with tears—a rare occurrence with me—this is the decision I have come to, and which I now confirm, with tears in my eyes: I desire that your reverence, in whose hands I place myself, unreservedly, I desire, I say, and I ask it for the love of Jesus, that, as a punishment for my sins, and to subdue my unruly passions, which occasioned them, you would withdraw me from the government of the province, from preaching and study, so as to divest me of every thing but my breviary; that you would make me beg my way to Rome, and that there you would employ me until my death in the lowest occupation of the house; or, should I be unfit for that, that you will order me to spend the remainder of my life in teaching the elements of grammar, having no consideration for me, and never looking upon me but as the dust of the earth. This is what I choose, first of all, for my penance."

Thus he wrote, and thus he condemned himself—he who had attracted the admiration of the entire Council of Trent; he whom the Sacred College had solicited the Sovereign Pontiff to clothe with the Roman purple, in order that they might be enlightened by his brilliant talents and superior knowledge. Such were the virtues

of the disciples of St. Ignatius; such were the examples they left to their successors. The holy founder would not entertain the severe self-imposed penance thus suggested by his dear son. Born a lover of study, to deprive Laynez of his books, of his mental food, would have been at once to do injustice to the best interests of the Church, to detract from the honor of the society, and to injure also the precious life of the humble and gifted Jesuit. In lieu of the severe penance thus sought, Ignatius ordered him to prepare a system or compendium of theology, and, in order to facilitate the work, he accorded him two assistants, inspectors of colleges, Fathers Viole and Martin Olave.

On the 23d of May, 1555, Cardinal Carafa, General of the Order of Theatines, was raised to the Popedom, under the title of Paul IV. He had always been considered as unfavorable to the Jesuits, and it was anticipated that he would oppose them; and Ignatius himself was, at first, fearful of this, but he very soon discovered that he was mistaken. True, the General of the Theatines might have seen with feelings of rivalry the wonderful progress and success of a society which, although so recently founded, had become so celebrated and popular throughout the entire world; but, when elevated to the chair of St. Peter, he only saw the great and important services rendered to the Church by the valiant and heroic members of that chosen society. His first solicitude was to secure the coöperation of the talented Father Laynez in his counsels, and he expressed a desire to create him Cardinal. This fact having been intimated to Laynez, it caused him much uneasiness, and he complained to his good Father, St. Ignatius, of the honors which were threatened to be heaped upon him. The holy founder wrote to console him, saying: "The Pope is too just to do violence to the humility of our little

society." But Paul IV, although eighty years of age, was not the less inflexible in his will. It appeared to him unaccountable that a Jesuit should refuse a dignity which so many others were ambitious of obtaining, and resolved within himself to overcome an opposition to which his predecessors had succumbed. In order to accomplish this, and to carry his point, he thought that all that was necessary, was to familiarize Laynez with the splendor and pomp of the Pontifical Court; he, accordingly, took the necessary means to attract him thither, by ordering him to occupy an apartment at the Vatican, where he desired to engage him on a special and important business concerning the benefices of bishoprics and abbeys. Many grave and serious abuses had crept into the administration of this department, but Laynez was not long in discovering them, and, after pointing out their dangerous tendency, indicated the best means of bringing about reforms and ameliorations; however, he soon perceived that, besides this occupation, the Pope and Cardinals entertained other views regarding himself; and surrounding circumstances led him to believe that they had not abandoned their original project of making him a member of the Sacred College; he, therefore, fully comprehended the position in which the Pope had placed him. But Paul IV, as has been said, possessed an inflexible will, and it might have been imprudent to oppose him. Of this Laynez was not ignorant, yet he felt, above all, that he was a member of the Society of Jesus. He pondered well in secret meditation all the circumstances by which he was surrounded, and calculated the consequences. He felt that he had but one course to pursue, and he adopted it: he fled from the Vatican, and took refuge with his Father-General. The will of Paul IV, who could not misconstrue this sudden flight, for once yielded before the humility of this simple religious.

IX.

ON Wednesday, in Easter Week, 1555, the town of Saragossa, the capital of Aragon, presented a scene which contrasted strangely with the feasts and rejoicings of the preceding days. A procession, composed of a numerous body of the clergy and monks, preceded by a cross draped in black, followed by an exasperated crowd, wended its way through the different streets of the city, singing the CVIIIth Psalm, which was repeated by the people, verse by verse, in loud and angry voices. Ever and anon arose a roaring noise as of distant artillery, amidst which could scarcely be distinguished the cry of "Mercy! mercy!" Others shouted "Malediction! malediction!" while the clergy and religious continued their lugubrious and reprobating chant. What had befallen that town, where but yesterday peace and joy beamed from every countenance, and filled every Christian soul, and where every church reëchoed with the sounds of their triumphant and glorious *Alleluias*!

The fact was, that the Vicar-General had just announced that the town had been infected and profaned with heresy, by the simple fact of the presence among them of the Jesuits. The citizens of Saragossa were not ignorant of the good that the members of the society had effected throughout Spain. They had been eye-witnesses of the marvels which the preaching of Francesco Strada had wrought in their own town, hence they had solicited that a house of the Order should be conceded them, they offering to defray all the cost of its establishment; but, while the Archbishop of Aragon shared in this wish, there existed a law prohibiting the erection of a chapel or monastery within a certain distance of an established parish church or religious community. This measure had been deemed necessary for the prevention of disputes as

to precedence. The churches and monasteries in Saragossa were so numerous, that the property proposed to be given to the Jesuits was found to be situated within the prescribed limits, and it was this fact that delayed the establishment of the Jesuits in the town, while, at the same time, the people became more anxious to possess them.

At length, in the year 1555, a suitable dwelling, situated beyond the prescribed limits, was purchased, and, to the inexpressible joy of the people of Saragossa, the Jesuits were called thither by the Archbishop, and Easter Wednesday was fixed upon for the inauguration of their chapel. All applauded the course taken by the good prelate, in selecting one of those days on which the Church celebrates the greatest triumph of Christianity. On the preceding evening, Don Lopez Marco, Grand Vicar, forbade Father Barma, Superior of the new house, to inaugurate the chapel until further orders.

"The Augustinians," he added, "have made complaint that you are too near them."

"I can not submit to such an injunction," replied the Superior, "as it is not supported by any reasonable motive. We are in order, and fully authorized by the Lord Bishop, who himself made the arrangement, and ordered us to take possession; moreover, here are our privileges."

"I formally object to the inauguration," replied Don Lopez; "you can not establish yourselves here; endeavor to remove further."

"Let us, first of all, consult the most learned canonists," rejoined the Father.

The canonists, who were consulted on the same day, decided that the Augustinians had no ground of complaint, and that the Jesuits might continue.

"I hold to my opposition," exclaimed Don Lopez.

"But we can not conform to it," replied the Father.

The Guardian of the Franciscans defended the Augustinians, and supported their claims. On the following day he presented himself to Father Barma, and made the most of the prohibition of the Grand Vicar; but, perceiving that he could make no impression upon the Jesuit, he said:

“Well, then, you will all be excommunicated!”

“We appeal to the Holy See,” said the Jesuit, with becoming dignity; and, regardless of the threat of excommunication, he proceeded with the ceremony. An immense concourse of people thronged the chapel and congregated around the house, ignoring the unforeseen difficulties which had arisen since the preceding evening. While Father Barma celebrated mass in the chapel, Don Lopez Marco placarded about the town a printed notice, prohibiting the people, under pain of excommunication, from entering the chapel of the Jesuits. The Fathers were declared accursed, and anathema was hurled against them. In that age of faith, the word of a dignitary of the Church was all-powerful with the masses of the people, and Christians did not ordinarily hesitate to prefer death to excommunication. It was like a clap of thunder to the people when they learned, on leaving the chapel, of the penalty which awaited those who should have the temerity to enter it again, and thus, when the procession above referred to made its appearance, they felt bound to support the sentence which had been pronounced against the Jesuit Fathers. Thus it was that they joined their voices with those of the priests and religious, who, in their anger, called down maledictions upon those who had brought them the blessings of heaven, but in whom they could now only perceive men of guilt, meriting the tortures of the Inquisition.

The more enlightened among the people, while they lamented the existing state of affairs, felt that, eventually,

it would turn to the still greater triumph of the Jesuits. The dignity of Don Lopez being thus wounded, he did not stop here. Not only had Father Barma disregarded his authority, but the threat of the Guardian of the Franciscans had had no effect, and it was necessary, at any cost, to devise means whereby to compel him to depart. Strange measures were resorted to. Effigies of the Jesuits being precipitated into hell by legions of devils were exhibited in the streets, and it was even inculcated among the people that the town was profaned by the presence of the Jesuits, who, it was declared, had brought heresy into it, and that the whole of Saragossa was under excommunication, and would so remain until they left it. These extravagant absurdities were paraded and placarded all over the town, and were the general theme of conversation on all sides. At length the populace, whose feelings had been thus worked upon, became more violent, and, proceeding to the house of the Jesuits, they threw stones, breaking the panes of glass, and threatening the inmates with their vengeance, while a procession, similar to the one already described, paraded round the ill-fated house, uttering cries of disapprobation, reproach, and condemnation.

These absurd but aggravating demonstrations having, within a fortnight, been several times reënacted, the good Father felt it to be his duty, by quitting the place, to put a stop to the disgraceful proceedings, which had already created too much commotion and excitement to be ignored by the court.

The Archbishop, Ferdinand of Aragon, the Pope's Nuncio, and the Princess Jane, who was Regent in the absence of Charles V, instituted an investigation into the cause of these troubles, and the Ecclesiastical Tribunal declared that the Augustinians were in the wrong, as well as the Guardian of the Franciscans and the Grand Vicar.

Don Lopez, thereupon, was compelled to remove the ban of excommunication, after which the Jesuits were invited to return, and take possession of their house; their heresies were forgotten, and the people only remembered their zeal, their charity, and the sanctity of their lives, and the solicitations for their return were accompanied with tears of regret for the past, and of hope for the future. The clergy, the nobility, and magistrates proceeded, in a body, to the gates of the city, to give them a public reception, and conduct them to their house, where the Viceroy was in attendance to receive them, and to deliver up the keys. Among those who rendered this public homage to the Jesuits was Don Lopez Marco himself.

From this moment commenced the mission of the good Fathers, which, by the grace of Almighty God, was abundantly productive of the best results. Their virtues soon drew around them new disciples, and neighboring towns seeking missionaries from the society, it soon became necessary to respond to their solicitations, by erecting new colleges and establishing new novitiates; in fact, the desire of the people, throughout Spain, to secure the services of the Jesuits, spread like a holy contagion.

X.

JOSEPH ANCHIETA, who had barely attained his twentieth year, and who had just entered the Society of Jesus, in Brazil, was sent, by Father Nobrega, to propose terms of peace to a savage race, known as the Tamuyas; but these cannibals, far from listening to such a proposition, replied to the young novice by fixing the day on which they would devour him, which they proposed doing while celebrating one of their horrible and revolting orgies. On hearing this from a people whose eternal welfare he sought to promote, he betrayed not the slightest emotion, and a simple and benign smile illumined his counte-

nance, as he replied, with great gentleness, but in a firm voice: "I have nothing to fear but from God alone, and the hour of death has not yet arrived for me."

He remained among the Tamuyas, from whom he could easily have escaped, and they were struck with amazement at the coolness and courage displayed by the young Jesuit, in the face of the vengeance with which they threatened him. The youthful hero spoke to them upon the truths of the Gospel, which he had come to preach to them, and of the Cross of Jesus Christ, the emblem of the world's redemption, pointing out how they, too, might be saved by it. At length, having gained their confidence, he was listened to with eager attention, and finally succeeded not only in making them esteem and love him, but, far more important still, in converting them to the Christian faith. Another tribe, the Carriges, hearing of the wonderful results of the labors of the missionaries, were at a loss to comprehend the existence of so much goodness and virtue; but, savages as they were, they came to the conclusion that the religion inculcated by the Fathers must be the true one, as nothing could resist it, and they, in their turn, expressed a desire to become Christians. As their request to have one of the Fathers among them could not, at the time, be complied with, they determined to go to the missionaries. Two hundred of them accordingly set out for the nearest mission, seeking to be baptized. Some Spaniards who, yielding to their passions, lived among these savages, tendered their services to escort them to a Christian settlement; but, on their way, they were attacked by a horde of savages, who fell upon and massacred the greater number, reserving the remainder for their abominable orgies. The Jesuits, being informed of this circumstance, dispatched two of their members, Fathers de Souza and Correa, who, arriving in the midst of the savages, secured the liberation of the pris-

oners, conducting them in all safety to their house. Among these prisoners was a Spaniard, whom the conversion of the Carriges had deprived of the means of gratifying his depraved inclinations and passions; and, to revenge himself upon the missionaries who had thus saved his life, and compel them to retire from among a people who yielded with so much docility to their holy teaching, this apostate had recourse to the foulest calumnies.

"The Fathers deceive you, and take advantage of your credulity," said he to them; "their object is not the salvation of your souls, as they would lead you to believe; but to conquer and subjugate you, and reduce you to the condition of slaves." Thus worked upon, the Carriges believed that they had been duped, and, in their maddened fury, rushed upon the missionaries and martyred them.

It was not long before Europe heard of the successes and the reward of the missionaries whom she had sent to the Brazils; and the Jesuits, whose zeal was inflamed at the recital of these glorious victories, eagerly sought the happiness of replacing, in this hazardous but glorious mission, those of their brothers who had gone to heaven.

Public rumor soon brought to the ears of Calvin the marvellous and extraordinary successes of this blessed ministry in the Brazils, and he inwardly resolved to exercise every means in his power to disseminate his own doctrines in all those places into which the Jesuits had penetrated. Nicolas Durand de Villegagnon, an apostate Knight of Malta, for this purpose offered to set out for the Brazils with a little colony of heretics. Calvin readily accepted the proposition, and hastened to expedite their departure, and, toward the end of November, 1555, they made the coast of the Portuguese possessions in the new world. Two Protestants had anticipated Calvin's scheme, and were already settled in the Brazils, when the

expedition arrived; but neither of them had as yet been able to make a single convert. Differing from each other upon certain points of doctrine, each tried to convince the other of his error, and these discussions occupying their time day after day, they made no progress in the conversion of others. Villegagnon's first effort, on arriving, was to reconcile the two disputants; but he soon discovered that both equally differed with him in their views, and that there was no hope of their ever agreeing. The difference of opinion thus existing among the three men who appeared in the quality of leaders of the new religion, was far from tending to make it popular. While thus engaged in discussing their different points of belief and interpretations of Holy Scripture, the Jesuits, who were ever united, labored with an earnestness, a zeal, and a unanimity, that almost trebled their forces. They built new residences, erected churches, increased the number of their hospitals, schools, and religious houses. The newly Christianized colonies increased each day, while the miracles of Father Anchieta, frequently corroborating the doctrines they inculcated, left little for the Calvinists to hope for from their own preaching. The very knight who had been sent to frustrate their works was struck with admiration of their wonderful progress and success, and the question suggested itself to him, how it was possible that he should have denied and persecuted a religion which could produce such men; at length, being unable longer to resist his remorse of conscience, he cast himself at the feet of one of the Jesuits, and returned to the bosom of the Church.

The Society of Jesus spread not only throughout Europe, Asia, and America, but penetrated into the wilds of Africa, where, as in every other place, it numbered heroes and martyrs in its ranks.

As early as the year 1546, the Emperor Claudius, of

Abyssinia, who was called Priest John,* had applied to the King of Portugal for Catholic priests. The Christianity of the ancient Abyssinians had disappeared in a mixture of the errors of Eutyches and Dioscorus. Besides these sectaries, the population comprised a great number of Pagans, Jews, and Mussulmans. The Emperor had remained true to the Catholic religion, and, obedient to the advice of his father, the Emperor David, refused to recognize the schismatic bishop, who had been sent to the Christians by the Patriarch of Alexandria.

The King of Portugal had urged Ignatius of Loyola to make choice of a patriarch and priests from the society, to send to the Emperor Claudius, and the holy founder, perceiving nothing but perils, humiliations, and poverty in the dignity of Catholic Patriarch in an Infidel country, willingly yielded to the expressed desires of John III and the command of the Sovereign Pontiff. Father Nunhez, with the title of Patriarch, and Andrew Oviedo and Melchior Carnero, as Coadjutor Bishops, left Rome in the month of March, 1555, accompanied by ten other Fathers, to assist them in this perilous and difficult mission. On their way they stopped at Goa, where they instructed Gonzales Rodriguez to proceed to Ethiopia, and report upon the condition of affairs there.

Pending these negotiations, and during their journey, the schismatics had succeeded in persuading the Emperor that the Jesuits were but the precursors of a European invasion, and that Abyssinia would be conquered by them, and its sovereign reduced to a mere tributary of the northern conqueror. When Father Rodriguez arrived, he was presented to the Emperor, who confronted him with some of the learned schismatics, and, after listening to his

* In the Ethiopian language, "Priest John" signifies "Great and Precious."

arguments, dismissed him with a letter to the King of Portugal. Claudius no longer desired the services of these Catholic priests, whom, before, he was so anxious to have, and whom he had brought so great a distance from their homes. Rodriguez, therefore, set out on his return for Goa, where we shall leave him for the present.

XI.

To the great dismay and chagrin of the Lutherans, the Jesuits continued to make rapid progress in Germany. The disasters and ravages of war were succeeded by a plague, which carried great devastation throughout the city of Vienna. As ever, the Jesuits were at their post, and devoted themselves with a zeal and self-abnegation hitherto unparalleled in that country, and their tender charity and incomparable devotedness to the cause of religion tended as much to the good of the Church, as had their courageous contests with the heretics. The preaching of true evangelical charity is irresistible. The Lutheran ministers possessed it not, hence they could not compete with the followers of Ignatius in this sphere of suffering and danger. They fled precipitately, abandoning those whom they had misled, leaving them to be cared for by their reputed enemies.

By this time the full value and importance of the Jesuits was duly appreciated throughout Germany, where their learning, their eloquence, and their gentle and heroic virtues had won for them the admiration of all. It was then sought to form houses of the Order throughout the country, and urgent applications poured in from all sides. At the request of the bishops, Father Canisius went from one diocese to another, preaching, hearing confessions, extending aid and consolation to all, thereby adding daily to the brilliancy of his reputation. On the death of the Bishop of Vienna, the King of the Romans

begged Ignatius to allow Canisius to fill that important See; but upon this point Ignatius was inflexible, and gave his positive refusal. The King did not urge the matter further; but the condition of the diocese still needed much the wise and judicious counsels and direction of such a mind as that of Canisius, and Ferdinand conjured Ignatius to permit him to remain in the diocese for a short time, as Administrator. To this the holy founder consented, and directed Canisius to accept the position, but, at the same time, never to appropriate any of the rich revenue attached to it. Canisius well knew the wants and necessities of the diocese, and being aware of the means he could employ to meet these, and remedy existing evils, he applied himself vigorously to the task, and accomplished wonders. In the mean time the *Vaiivode* of Transylvania sought the services of the Jesuits for his states, and the Archbishop of Grau and the Bishop of Breslau made similar solicitations—the former for Hungary, and the latter for Silesia; the Poles, likewise, asked for missionaries. From the very commencement of the year 1556, Germany became a province of the society, with Father Canisius as Provincial.

Corsica, having fallen into a state of semi-barbarism by the extreme ignorance and depravity of its inhabitants, was a continual source of anxiety to the Genoese Republic, to whose yoke it reluctantly submitted. There appeared to the republic but one means by which this untractable people could be brought into subjection, and that was to send among them the Jesuits. Accordingly, Ignatius was applied to by the Genoese government, upon which Fathers Sylvester Landini and Emmanuel de Montemayor were selected by him, and at once proceeded to the field of their labors, with the title of Visitors Apostolic. They scoured the forests, visited the villages, went into the mountains, and penetrated into the most

out-of-the-way places, wherever they were likely to find a sinner to be converted, a soul to be saved, or the ignorant to instruct. By this means, combined with perseverance, patience and charity, they succeeded in entirely reforming those half-savage natures. In fine, Corsica returned to God, reëntered the bosom of the Church, and was once more civilized, and all this was the work of the followers of Ignatius, whose gentleness and humility nothing could resist.

While these two apostles, by the most mild and gentle means, succeeded in subduing a people the most rebellious, Father Francis Borgia, by a simple word, overcame the self-will and stubbornness of a prince who possessed the reputation of never yielding. Charles V had given to his son, Philip II, the Kingdom of Naples and the Duchy of Milan; and the new monarch was solemnly acknowledged on the 25th of July, 1554, when he was about contracting an alliance with Mary of England. On the occasion of his elevation to the throne, and his marriage with the English princess, he desired to see the Roman purple conferred upon his relative, the Duke of Gandia, who had entered the Order of Jesus, as the humble Father Francis. The Pope was willing, but not so Francis Borgia, who dared refuse to Philip II what he had denied to Charles V. Inflexible in his will, the King of Naples commanded him to obey, to which the Jesuit simply replied: "I am but a poor sinner, but I can not obey your Majesty in this." Thus, by the humility of the holy Jesuit, Philip, like Charles V, was defeated. The result was, that the holy founder once more saw his society preserved from that which he regarded and called a *scourge*. At this time the general health of Ignatius of Loyola was visibly declining. There were three things he had desired to see accomplished before he died, namely: the sanction of the society by the Pope, the book of *Spiritual Exercises* approved by the same

authority, and the constitutions known and enforced wherever a member of the society was found. These three he had seen accomplished. Almighty God had even granted more than this holy man had ever hoped to accomplish, for he saw his society spread all over the known world. Although in existence barely sixteen years, it already numbered more than a thousand members, possessed a hundred houses or colleges, and comprised twelve provinces, including the Brazils.

Ignatius had the happiness of living to see the Roman College in such a prosperous condition that, at the end of 1555, the first hundred pupils, most of whom were employed in the society, had spread themselves over the world, to labor for the glory of God, while they were replaced at college by two hundred others. In the following year, Paul IV accorded to this institution all the privileges enjoyed by universities. It was the desire of the holy founder that the colleges of his Order should follow the same system as that employed in the University of Paris, and it was on this account that he always selected professors educated there.

The German College was equally prosperous, and was the hope of Germany. The cardinals and bishops, admiring the organization of this seminary, and the perfect administration of its affairs, decided, in the Council of Trent, that it should serve as a model in the formation of the diocesan seminaries.

Ignatius now felt his end approaching, but, preserving all the vigor of his mind, he still employed his time in the business appertaining to the government of the Order, not one of his religious believing that his end was so near. On the 30th July, 1556, while still on his bed of suffering, he was earnestly laboring for the good of his society, assisted by Father Polanco, his secretary. At five o'clock on the following morning, while pronouncing the holy name of *Jesus*, he quietly expired, at the age of sixty-five.

Generalship of Father James Laynez,

SECOND GENERAL.

1556—1565.

I.

CHARLES V. had just abdicated and retired to the monastery of Yuste, in Estremadura, leaving the imperial crown to his brother Ferdinand, and the crown of Spain to his son Philip, who already occupied the throne of France and the dukedom of Milan. At the time the founder of the society went to receive the reward of his holy and laborious life, Philip was at open war with Pope Paul IV. It was naturally to be feared that the existing state of hostility would lead to a difficulty in the speedy election of a successor of the deceased General.

The month of April, 1557, was fixed upon for the election, for which purpose the members were convened; it soon became known that the King of Spain had not only prohibited the Spanish Jesuits from going home to take part in the election, but that he had actually forbidden them to pass beyond the frontier of his kingdom. This was equivalent to an indefinite postponement of the General Assembly. The question arose among the Fathers in Rome, whether, in order to obviate delay in the election of a new General, it would not be advisable to convene in Spain; but the Pope and the Sacred College loudly protested against such a step, it

having already been suggested to the Sovereign Pontiff, by the opponents of the society, that they sought to establish their mother house in Spain, and thus be withdrawn from the authority of the Holy See. The Pope, therefore, ordered that the Jesuits should not leave Rome without his permission, and, moreover, required that their rules should be submitted to him: hitherto, those rules which were observed throughout the entire Order were not legally binding. It had been the desire of Ignatius that they should be in force in the society for a time, so that, afterward, such modifications as might be deemed necessary might be made in them. For this purpose, he had provided that the rules and constitutions should be submitted to the second General Assembly for final approval and adoption, and it was this assembly which was to elect a new General. They could not meet in Rome until the conclusion of a treaty of peace between the Holy See and the King of Spain. The Congregation, or General Council, commenced its sittings on the 19th June, 1558, and, on the 22d July following, Father Laynez, who, since the death of Ignatius, had acted as Vicar-General of the Order, was duly elected General.

In his retirement, Charles V regretted the step he had taken in allowing the Duke of Gandia to embrace a religious life. He felt that it would be a consolation to have him near himself, and frequently expressed a desire to send for him, thinking that, if he could but see him privately, he might prevail upon him to leave the society, and to retire to the Monastery of Yuste. Eventually he wrote, begging him to come and see him. Francis Borgia acceded to this request, and spent three days with the monarch, who overwhelmed him with marks of affection; but Francis Borgia evinced so strong an attachment for the Society of Jesus, that the Emperor no longer urged

him to make the sacrifices he had suggested.* Francis was both beloved and respected at the Court of Portugal. King John III had just breathed his last, and Charles V begged the former Duke of Gandia to visit Queen Catharine, and offer her spiritual consolation in her severe affliction. Francis Borgia delayed not a moment in complying with this request, and hastened to the Queen, who was the sister of Charles V. This mission fulfilled, he next visited the various houses of the society, which were even more prosperous in Portugal than elsewhere. But he was suddenly called back to Spain. Charles V was at the point of death, and having appointed Francis Borgia his executor, he desired to see him, bid him a last farewell, and receive at his hands, in his last moments, consolation and his final blessing. The holy Jesuit proceeded, in all haste, to perform this last duty to the Emperor, and to prepare him finally for his entrance into eternity. After his decease, he delivered his funeral oration in the presence of the whole court.

The enemies of the society beheld no longer in Francis Borgia the former Duke of Gandia; he was only the humble Jesuit, and they looked upon all the marks of honor and respect which he had received from the sovereign, whose intimate friend he had remained to the last, but as honors paid to the entire Order. On the other hand, the envy of the enemies of the society had been excited by its successes in other respects. Thus, in the single year of 1558, thirty-four doctors of the University of Alcala, among whom were the most celebrated, had renounced the honors and riches of the world, in order to embrace a life of humility and poverty in the Society of Jesus.

*See History of St. Francis Borgia, which contains an interesting account of the interview between the holy Jesuit and the Emperor in the Monastery of Yuste.

A short time after this, the Queen of Portugal and her brother-in-law, Cardinal Don Henrique, urged Father Laynez to allow Father Louis Gonzales da Camara to proceed to the court for the purpose of superintending the education of the young King, Don Sebastian. Knowing the character and disposition of the Prince, and foreseeing the difficulties of the position, Father da Camara declined to go to the court, but the Father-General, Francis Borgia, and all the Provincials, came to the conclusion that the society could not, without ingratitude, refuse such a service to the son of John III, and the nephew of Charles V. Father da Camara thereupon obeyed.

Success is a fault which the envious forgive with reluctance. It was now all-important to make the society atone for the celebrity it had attained by the learning and sublime virtues of its members. As not a single accusation could, in truth, be brought against it, its enemies had recourse to calumny, and, in order the more effectually to attain their wicked ends, they allied themselves to the heretics.

Some sectarians had succeeded in secretly entering Spain, and there publishing their books and pernicious doctrines, had already misled many independent minds; but the Jesuits, having been advised of the fact, immediately made their appearance, and soon succeeded in repelling the enemy. A report was spread in Seville and Valladolid that the heretical books had been introduced by the Jesuits, and that they merely affected great zeal in favor of the Roman faith, in order to remove from themselves all suspicion of the heresy of which they were the propagators. It was not the first time that such reports had been spread, and, absurd as they were, they were received with the same credulity as before, and the calumniators did not hesitate to point out Francis

Borgia as the head of these disseminators of heresy, asserting that it was only out of respect for the crowned heads with whom he was related, that he was not condemned to the stake.

Previous to joining the society, Francis Borgia had written two religious books, which, until this time, during twelve years, had been read with edifying effect: even the Inquisition itself had nought to say against them; but, all at once, they discover that they are very objectionable, and, for the first time, find out that they contain monstrous errors! What could be the reason? Why had not these books been condemned before? "It is," said they, "because the Jesuits have taken possession of the Tribunal of the Inquisition; they hold their court and conduct their proceedings in secret, and this is the reason the Archbishop of Seville, who is, at the same time, Judge of the Inquisition, has just decreed that the doctrine of the Society of Jesus is that of the Catholic Church, and that all that has been said against this institution is pure calumny."

This supposition was a most happy one for the enemies of the society, who every-where spread the report that the Jesuits were members of the Inquisition. The Jesuits treated this report with silent contempt. The works of Francis Borgia were submitted to the Inquisition, and condemned. The pious author felt some surprise that the Tribunal had delayed his condemnation so long; the books were produced and the errors they contained pointed out to him, and he at once discovered that the books had been most wickedly interpolated, altered, and falsified, before their condemnation by the Inquisition. The unscrupulous enemies of the society were in nowise disconcerted. It was then well known that the Jesuits were neither Inquisitors nor heretics; it now becomes the

aim of their enemies to make them out accomplished conspirators.

During his sojourn in the Netherlands, Philip II had confided the regency to the Infanta, whose custom it was to consult Francis Borgia, and to be guided by his counsels. This appeared to afford good material to work upon, and, accordingly, Father Francis was forthwith denounced to Philip II, as having abused the confidence reposed in him by the Infanta, to the profit of the enemies of Spain, with whom he had secret communication through the medium of the society to which he belonged. This new calumny was treated by Father Francis with the contempt it deserved, and, in compliance with an order from the Sovereign Pontiff and Father-General, he prepared for a journey to Rome; but, just as he was about to set out, he was detained by the Prince of Eboly and the Duke of Feria, who were his intimate friends.

"What are you about to do, Reverend Father?" said the Prince. "The King looks to you for a justification of your acts, and you leave Spain without assuring him of your fidelity."

"The King knows well that I am not guilty," replied the Father. "Why should I seek to defend myself against an imaginary crime?"

"The King, indeed, is fully aware that the accusations against you are nothing but foul calumnies, but, for the sake of appearances, he desires that you should exculpate yourself."

"The interest of the society is at stake," added the Duke of Feria; "for it can not but suffer from the displeasure which the King would feel himself obliged to assume."

"There is nothing that I will not do," replied the holy Jesuit, "for the society; and, to secure its peaceful progress, I will forthwith write to the King."

Accordingly, he did so; but, being anxious to obey the orders of the Pope and the Father-General, he quitted without the formal consent of the King, contenting himself with merely announcing his immediate departure. Philip, thereupon, displayed much dissatisfaction, and the sudden departure was represented to him as a flight. Then matters grew worse at the court, and the enemies of the society, taking advantage of the circumstances, used every means in their power to make the King believe that the Jesuits sacrificed the best interests of Spain to those of France. The monarch gave ear to these calumnies, which he fully credited, and openly reproached the society. On the other hand, the society was censured by France for their too close attachment for Spain to the detriment of France.

On the 19th of August, 1559, Paul IV breathed his last. So soon as the usual conclave was convened, the intrigues of the various powers were brought into play, and the consequence was that nothing was decided upon, and all, for a long time, remained in a state of uncertainty. The Catholic world awaited the result with impatience and anxiety; the minds of all were agitated and alarmed at a prolongation of the sittings, to which, it appeared, there was to be no end. In this state of affairs Cardinal Otho Truschez, Bishop of Augsburg, proposed to consult the General of the Jesuits, and accordingly sent for him. When the learned and pious Laynez made his appearance, the cardinals, who remembered him in the Council of Trent, were all struck with the same idea, that of making the humble Jesuit the choice of the conclave. The idea met the approbation of all, and was about being acted upon, when, all at once, it occurred to them that a custom, from which they could not depart without exposing themselves to serious difficulties, required them to elect the successor of the deceased Pontiff from among

the members of the Sacred College. Upon this, all the votes that were to have been cast for the General of the Jesuits were given in favor of Cardinal Medici, who was duly elected, and took the name of Pius IV.

II.

THE three first years of the Generalship of Laynez were about to expire. Paul IV had expressed a wish that the election of a General should be triennial; and, although such a clause had not been incorporated in the constitution of the society, Laynez, being aware of the fact, felt it to be his duty to intimate to the newly-elected Pope, and to the society, his intention of resigning his charge. By this proceeding he showed entire submission to the Pope, and again brought forward this important question for final solution. Pius IV would not listen to the proposed resignation of Laynez, and the assistant Provincials took the same view; but Laynez, desiring that the question should be settled for the future, ordered all the professed members of the society, in virtue of holy obedience, to send in their opinions, in writing, upon this important point, and added that he had appointed a commission to receive and collect these opinions, he himself only desiring to know the conclusion arrived at. Without a single exception, all desired that the General should continue to hold his office for life. Father Bobadilla, who was at the time at Ragusa, addressed his answer to Laynez personally, and the peculiarity of this document warrants its quotation here.

"As for the Generalship," wrote he, "my opinion is, that, according to the requirements of the constitution, it should be for life. I would desire that it might be so lasting in your hands that you might hold it for another hundred years; and, if after your death it were permitted to you to rise again, my opinion is that it should be re-

stored to you, and that you should hold it until the Day of Judgment. And I implore you, by your love of Jesus Christ, to retain, with peace and gladness, the charge which has been imposed upon you. These sentiments, which are deeply engraven on my heart, I here subscribe with my own hand, *ad perpetuam rei memoriam*."

The Sovereign Pontiff had decided that the General should hold his office for life, and in this view the society unanimously coincided. Father Laynez was, therefore, compelled to retain his position. The Holy Father not only tenderly loved the society, but regarded it as a great glory to the Church, and on all occasions evinced for it the most paternal solicitude, ever aiding it by his powerful protection.

The houses and colleges of the society went on increasing without intermission, and there arose frequent disputes with other religious orders in regard to the distance that should separate the foundation of one Order from that of another. The distance that had been legally fixed upon was one hundred and forty canes (*cannes*).^{*} Pope Pius IV made an exception to this regulation in favor of the Jesuits, and, by a Bull, bearing date April 13, 1561, authorized them to establish houses and extend the society, guaranteeing them from a repetition of the persecutions to which they had been subjected, on this score, at Saragossa.

It was a common occurrence for the universities to refuse to confer the degree of Doctor upon candidates who had made their studies under the Jesuits. The society taught gratuitously, while the universities placed so high a price on the conferring of degrees, as frequently to preclude the possibility of many of the students meeting the heavy demand. Moreover, in several cities they required

^{*}The *cane* measures about one metre and seventy centimetres.

them to take an oath which was repugnant to their conscience. Laynez, therefore, implored the Pope to free the society from this entire dependence upon the universities, and, by a Bull, dated August 19, 1561, Pius IV granted the privilege, in perpetuity, to the General of the society, either personally or by delegation, to confer on the members of the Order and the students of their colleges the degrees of Bachelor of Arts, Licenciante, Master of Arts, and Doctor; but, at the same time, it was provided that the rich should pay to the universities the usual tax fixed for the various grades. This Bull, the necessity for which was beyond all dispute, tended, as a matter of course, to exasperate the universities, and to increase and perpetuate their feelings of animosity toward the Jesuits.

In the mean time, the society was making rapid strides in France. Upon the death of Henry II, the disciples of Calvin seemed to revive, and exerted themselves with more than ordinary vigor. They had succeeded in insinuating themselves into most of the public bodies throughout the country, and had even obtained a footing among some of the religious orders. They had made proselytes in numbers, and every-where they had caused the most deplorable ravages. In the midst of this calamity, the idea suggested itself to several bishops that the best and only remedy for the deplorable state of things was to secure the services of the Jesuits in their respective dioceses, and Robert de Pellevé, Bishop of Pamiers, was commissioned to solicit their assistance. He accordingly wrote to Father Laynez, setting forth the deplorable condition of things in the south of France, and imploring him to send to their aid some members of the society; and he urged particularly that Father Edmond Auger might be of the number, for he felt assured that, from his many attractive qualities, he was more likely to meet with success. The Calvinists, on learning that the Jesuits were

expected, offered public indignity to the prelates who had invited them. In order to avoid these attacks, the Bishop withdrew from Pamiers, and when, in the month of October, 1559, the Fathers arrived, they found themselves in a strange city, without a shelter, devoid of resources, and without protection. There were three Fathers who came on this arduous mission—Pelletier, Emond Auger, and John Roger—who, notwithstanding their lonely condition, were no more disconcerted by it than they were with the open insults and jeers with which they were assailed by the sectarians, whose favorite epithet applied to them was Papist. To this the Jesuits simply but firmly replied, that devotion and attachment to the Holy See was their glory, adding that they were prepared to sustain and defend its rights, and that this was part of their mission. This declaration excited public curiosity. The Fathers preached, carrying conviction home to all who heard them. The Catholics renounced the heretical errors, and once more the faith was revived and fortified in the city of Pamiers. In compliance with the desire of the Bishop, a college of the society was founded in the city, and was soon filled with students, who flocked in numbers from all parts. Finally, through the untiring exertions and zeal of these holy men, the entire district was saved from the fatal errors with which it had been menaced. The next field of labor was Toulouse, whither Father Pelletier proceeded alone. He preached during Lent, and was so entirely successful in his efforts against heresy, that its ministers abandoned the place. At the same time, Cardinal de Tournon summoned Father Emond to Dauphiny, where his labors resulted in the entire expulsion of the heretical teachers from that place. In fact, it is fully borne out by history that wherever the Jesuits preached they succeeded in bringing back the Calvinists to the bosom of the Church; their books were destroyed

and their preachers compelled to flee. But, as yet the number of the disciples of St. Ignatius in France was limited.

In Paris, the Protestants, feeling themselves sustained by the Prince of Condé, several members of Parliament, and the partisans of the universities, had become exacting, and sought to enter into negotiation with the court as on an equal footing. They wished to have entire freedom in the propagation of their doctrines, and control of their clergy. They also demanded houses of worship, and it was well known that, in case of necessity, they would have recourse to arms to enforce that which might be refused to them. They had already seen princes obliged to use them as political instruments. Francis I had employed them against Charles V, who, in his turn, used them against the Popes; they, therefore, were fully aware of their power. The court sought to come to an understanding with them, but was far from being willing to yield to their exacting demands. They had already held conferences in Germany, and they asked to hold similar meetings in France, as a means whereby their public speakers could address themselves directly to persons of the highest distinction, as well as to the most learned divines; and by this means they hoped to win some of them over. They succeeded in obtaining this concession, and the conference was appointed to take place at Poissy, on the 31st of July, 1561.

The Pope, who beheld with regret and pain these meetings, which were always without result, and desiring that all should await the final and sovereign decision of the Council of Trent, commanded the General of the Society of Jesus to repair to the synod, and to use his best efforts to bring its labors to a speedy close. He thought, also, that his presence in Paris might hasten the admission of *the Jesuits* into that diocese.

Layne, prior to his departure, confided the charge of Vicar-General to Francis Borgia, who had then just arrived in Rome, and possessed the full confidence of the Roman court, and particularly that of Cardinal Charles Borromeo, the Pope's nephew. This affair settled, the Father-General quitted Rome, accompanied by Father Polanco, and by Cardinal Hyppolito d'Este, who was likewise going to take part in the conference at Poissy.

III.

THE contest continued between the court and the Jesuits, on the one hand, and the Bishop of Paris, the University, and the Parliament on the other, without leading to any result. The court renewed its application to Parliament for the judicial approval of the letters patent granted by the King to the Jesuits, while the only action taken by the Parliament was a reiteration of its remonstrance; thus the question remained undecided, not having advanced one step. After the death of Henry II, Father Ponce Cogordan urged Catharine of Medicis to show a bold front against the incursions of heresy, by at once compelling the Parliament to acknowledge and receive the Jesuits. The Queen was fully aware of the delicacy and perils of the position in which she was placed. She promised her authority and protection, for she could not help seeing the indifference of the majority of the clergy, in the face of the continual and daily increasing progress of Calvinism.

On the 12th of February, 1560, new orders were given to Parliament to record the letters patent granted by Henry II, which had been deposited in the archives eight years before; but the Parliament was as intractable as ever. On the 25th of April following, Francis II issued new letters patent, with orders for their immediate enrollment, "notwithstanding the remonstrances of the Assembly and

of the Bishop of Paris." Parliament replied that these letters, and the statutes of the students of the Jesuits, should be communicated to the Bishop of Paris, and Eustache de Bellay submitted them to the four faculties of the University. Thus was displayed a determination, on one side and the other, not to submit even to the authority of royalty. The four faculties came to the conclusion that the Jesuits were inadmissible, on the ground that that Order "had excessive privileges accorded them to preach, and yet no particular practices by which they could be distinguished from the laity, or common people, and that they had not the approval of any council, either general or provincial." These reasons were very trifling. The Jesuits soon removed the obstacle by addressing a petition to the King, in which they set forth that they would use their privileges only in so far as they were in conformity to the laws of the country and to the Church in France; and they declared their willingness to renounce all others. Eustache de Bellay had no further objection, and was about to yield, when the idea suggested itself of exacting from them a condition that they would cease to bear the name of Jesuits, or to apply to their society the name of Jesus; and that, moreover, they should not be considered as a religious order in the diocese of Paris, but be designated simply as members of a society. The Parliament, coinciding in these views, would yield to the King's desire only on these conditions.

After the death of Francis II, Charles IX being a minor, the Queen mother was appointed Regent. Father Cogordan renewed his entreaties both to her and to her council. The new King then applied to Parliament to have them recognize the Jesuits at once, or to make known the reasons of their refusal within a fortnight. The

Parliament, unable longer to defer action in the matter, summoned Cogordan to appear before it.

"Tell us," said the President to Father Cogordan, "strange men that you are, what means of existence have you to depend upon, in these calamitous times, when the charity of many has grown cold?"

"The charity of several, doubtless, has cooled," answered the Jesuit, "but not that of all. Our Lord will never refuse the necessities of life to the indigent who serve Him piously and uprightly, no matter whether they be poor from necessity or from choice."

The President then read the decree of the Sorbonne, stopping at the conclusion of each sentence to ask the Father what reply he had to make. Father Cogordan addressed the assembly, with so much eloquence, and so clearly and energetically exposed the plans and projects of the Calvinists, in this affair, as well as the machinations and collusions existing between them and the University for the purpose of attaining their ends, that several of the members declared the decree to be "futile and erroneous." It was decided that the matter should be referred to the States General, or to the next National Council. In the interim, the nobility of Auvergne entreated that the Jesuits might be admitted into all the towns of the province, saying, "Unless the King wishes the whole of Auvergne to fall into heresy, it is necessary that the Society of Jesus should be admitted into France."

Meanwhile, the National Council was opened at Poissy on the day fixed upon, and held its first sitting in the refectory of the Royal Monastery of the Dominicans. Cardinal de Tournon presided, and there were present the Queen Regent, the King, and the entire court, while Cardinals d'Armagnac, de Bourbon, de Lorraine, de Chatillon, and de Guise, forty Archbishops and Bishops,

and a great many Doctors, took part in the proceedings. The most celebrated Calvinist ministers were also collected there by their partisans, at the head of whom were the King of Navarre and the Prince of Condé.

Father Laynez had been in the synod but a few days, when, on the 26th of September, he was much shocked and grieved by the fearful blasphemies which had fallen from the lips of one Peter Martyr, an apostate monk. In the presence of the Queen and young King, the good Father delivered a scathing and vehement discourse upon the dangers of such assemblies, and addressed himself in a forcible manner to the Queen, who, yielding to the solicitations of the heretics, had sanctioned them. He pointed out to her, and expatiated upon, the indecency and danger of this sort of discussions, more particularly at a time when the Council of Trent, which had been convoked by the Sovereign Pontiff, was about definitely to settle all the questions in dispute. He addressed the apostate monk as *Brother Martyr*, and by his pungent remarks caused a blush to suffuse his countenance. He then dwelt upon the impropriety of permitting any but theologians to be present at these meetings. "There would be this additional advantage," said he, "that your Majesty and these right honorable nobles would be spared the tediousness of such protracted and intricate discussions." This was in plain language, intimating that neither the presence of Catharine de Medicis nor that of the youthful King were desirable in such an assembly. The Queen, unaccustomed to be addressed thus plainly and openly, could not conceal her displeasure, which was unmistakably indicated in her manner, and by the expression of her countenance, and, in spite of her effort to conceal her feelings, she was seen to shed tears. But this did not, in the least, affect the Jesuit Father. On the following day, the Prince de Condé, who was much attached to the Father General, said to him:

"Father, are you aware that the Queen is much displeased with you, and that you have caused her to weep?"

"I know Catharine de Medicis too well," replied Father Laynez, smiling. She is a great dissembler; but, fear not; she can not deceive me."

The Queen, the King, and the nobles of the court appeared no more at the discussions.

The result of the conferences was the adoption of a Rule of Faith on the doctrine of the Holy Eucharist, to which the Protestants had agreed to subscribe as well as the Catholics; but, when the time came, they refused to sign it, and the Synod was dissolved on the 14th of October.

A few days before, on the 30th September, Calvin, who had been fully informed of all that had taken place in the assembly, thus wrote to one of his coreligionists: "Use your best endeavors to rid the country of these zealous scoundrels, who not only induce the people, by their speeches, to rise against us, but blacken our characters, impugn our motives, and represent our creed as visionary. Such monsters should be dealt with as was done here in the execution of Michael Servetus, the Spaniard." It was well known that the latter was burned alive by the order of Calvin. Such was the speedy method which he suggested to "rid the country of these monsters," who, by their apostolical zeal, impeded the progress of his pernicious doctrines. Such henceforth was the toleration of those who had never ceased to accuse the Catholics of intolerance. Calvin ought to have known that if he burned one Jesuit ten more would have immediately come forward to seek the like honor.

Father Laynez prolonged his stay in Paris, in order, by his preaching and by the influence he had acquired at the court, to fight against the errors of Calvinism. The heretics asked for places of worship, but the council of the

Queen refused to comply with the request. Laynez addressed a memorial to the Queen upon this subject, and pointed out to her so forcibly the danger to the Church and state that such a concession would entail, that, appreciating his arguments, she refused to sanction the erection of Protestant places of worship. The refusal led to the conspiracy of Amboise. The heretics, fully aware of their power, did not hesitate to throw off the mask, and to have recourse to arms against the royal authority; and, as they had succeeded in their revolt in Germany, so, in like manner, did they accomplish their ends in France, which was weak enough to yield to their demands in order to induce them to lay down their arms. But it was not long before she repented of the step. The Prince of Condé had foreseen this result. In his apprehensions of the incalculable evils which would follow, he had consulted Father Laynez on the best means to be adopted to avert them. The Jesuit Father assured him that he saw no other remedy than in the return of the heretics to the bosom of the Church. In order to bring this about, it was desirable that their leaders and divines should meet in that conference which they had so long sought, and of which, when granted, they would not avail themselves. Had they been honest in their intentions, they would have been convinced of their errors. "To see this much-desired union," said Father Laynez to the Prince, "I would sacrifice a hundred lives, if I had as many to offer."

In the mean time, the prelates who were present at the Council of Trent, which had resumed its discussions since the 8th of January, 1562, sought the benefit of the learning, logic, and eloquence of Father Laynez. The Pope, therefore, ordered him to accede, with as little delay as possible, to the wishes thus expressed, and the legate having made every necessary arrangement for his journey,

in order to hasten his arrival, he reached Trent about the middle of the month of August, 1562, and, on making his appearance in the august assemblage, the Cardinal Legates assigned to him the first place before the generals of the religious orders; but the humble Jesuit, with a modest bow, retired and took his seat on the lowest bench. The prelates, however, insisted, and Laynez, at once perceiving the effect produced by this mark of distinction, which elicited murmurs of disapprobation among the generals, entreated the legates to allow him to retain the seat he had selected: "I conjure your eminences to urge me no further, but to have some regard and respect for the seniority of the other orders." "If we give way to the humility of your Reverence, Father," replied the legates, "it might establish a precedent in the hierarchy for the future, and to that we can not consent; in order, therefore, to conciliate all, we insist upon your Reverence taking your place among the bishops."

Such respect paid to the learning, talent, and virtue of the General of the Society of Jesus by the Legates of the Holy See, and concurred in by the entire episcopacy present, was a real *coup d'etat* in favor of the entire Order, and, therefore, well calculated to create new rivalries; for human nature is ever the same, and, unless humility predominates over all other virtues, it is next to impossible for an individual to overcome that greatest of all trials—jealousy; especially when he feels that a slight has been passed upon the body to which he belongs, or its reputation impugned.

The monastic orders claimed precedence, on the ground that they were of ancient while the Jesuits were but of recent date in the Church. It, therefore, became necessary for the council to settle this dispute forthwith; and although, as regards any benefit to the society, the fact was purely accidental, still it was probable that it entered into

the views of the prelates and cardinals composing the majority of the assembly, who gladly availed themselves of this happy opportunity to recognize, in the name of the Church, the essential services she had received from the Jesuits, and to bear a solemn testimony of gratitude to an order so envied and calumniated.* They published a diploma setting forth the case, and, among other things, said of the Society of Jesus: "This society, to the great advantage of souls, embraces numbers of Christian and Pagan countries, Almighty God protecting the work which they have commenced."

St. Charles Borromeo wrote to the cardinals assembled at Trent:

"I deem it superfluous to adduce the motives which move the Sovereign Pontiff to cherish the society, and to desire its admission into all the Catholic provinces. As feelings of aversion are entertained in France against the Jesuits, the Sovereign Pontiff hopes that the council, when it deals with the regular orders, will make honorable mention of the society, in order to recommend it."

The members of the council spoke from their places, thus preventing all commotion, and preserving that calm demeanor and dignity so essential in discussions of the grave nature of that in which they were engaged. The General of the Society of Jesus having to speak in the discussion on the Holy Sacrifice of the Mass, the Cardinal Legates, at the request of the bishops, had a pulpit prepared for him, in order that no one should miss a single word of his discourse. This was an additional trial to

* At the same time the apostate Brother Paolo Sarpi wrote, for the information of all, "There is nothing of more importance than to ruin the reputation of the Jesuits; in destroying it, you ruin Rome, and if Rome is ruined, religion will reform itself." The advice here given has been followed in all periods, but the constant work of three centuries has not been able to accomplish the utter "ruin of the reputation of the Jesuits or of the power of Rome."

the Jesuit's humility ; but, the legates insisting, Laynez had to obey. His pale complexion and his long and attenuated face gave proofs of much suffering, while his high and largely-developed forehead, his strongly-marked aquiline nose, his brilliant and piercing eyes, betokened the man of deep thought and lofty intelligence ; the mildness of his look, his benevolent smile, his quiet and modest bearing, inspired confidence, and caused him to be respected and beloved as a man and as a religious.

When he ascended the pulpit which had been prepared for him, every eye was fixed upon the Jesuit, whose appearance was so poor and unassuming, but whose celebrity was European. He betrayed not the least emotion. The sole honor he sought in that vast assemblage of illustrious personages and most learned men was the glory of God ; his only ambition the triumph of the Church. He spoke for two hours and a half, and kept the whole assembly in a state of suspense and surprise by the brilliancy of his discourse. Never before did he display such eloquence ; never had his logic been used with greater vigor and conclusiveness.

At the close of his address, a murmur of admiration resounded throughout the council-chamber. "He has answered every objection," said some. "He has dispelled every doubt," said others ; "he has left nothing to answer." He was assailed with congratulations on all sides ; his triumph was complete. Providence had reserved for him another, which would equally reflect upon the whole society.

Cardinal Hercules de Gonzaga, the legate who presided at the council, being taken dangerously ill, expressed a desire to have the spiritual attendance of Father Laynez. He wished for his exhortations and consolations in his last moments, to prepare him for his entrance into eternity. This preference shown for the Jesuit over all the

princes of the Church congregated at Trent, was such a mark of high esteem for the society that its enemies and rivals took offense at it—an offense which was easily understood. They ceased not in their endeavors “to ruin the reputation of the Jesuits,” in which they but carried out the instructions given them by the apostate Sarpi, in order to “ruin Rome,” while, in fact, all their efforts tended only to the triumph of Rome and the increase of the reputation of the Jesuits.

It was not sufficient that the council had cleared up all the questions that had been submitted to it; it had also investigated the cause of the evils which afflicted the Church. It had discovered that these causes were, principally, the ignorance and immorality of a great portion of the clergy and the monastic orders, and it had decided that the best remedy for this great evil was to prepare Christian generations by a good system of education. The majority of the bishops requested that the number of the seminaries and colleges of the Society of Jesus should be increased every-where; and the Count Lune, a German, and ambassador of Philip II, being consulted as to the means of ameliorating the condition of Germany and Spain, and of securing them against heresy, answered: “I know only two methods: train good preachers, and propagate the Society of Jesus.” Other ambassadors made similar replies.

The Council of Trent closed its sittings on the 4th of December, 1563.

IV.

FRANCIS DE BEAUMONT, Baron des Adrets, finding the doctrine of Calvin easier than that of the Church, and its morals more in accordance with his taste and passions than those of the Gospel, had become a Huguenot. He traversed Dauphiny at the head of a few thousand fanat-

ical peasants, who had been misled by the ministers of Calvin. They burned churches, persecuted the Catholics, whom they massacred without pity, pillaged their towns, and carried desolation into villages, putting all to fire and sword. He was the terror and the scourge of the southern provinces.

While in the midst of the frightful ravages which he was committing, he one day gathered his soldiers around him, and, haranguing them, directed them to attack Valence: their reward would be worthy of their cruelty; it is a Jesuit that is promised them. At the name of Jesuit, the infuriated soldiery shouted with fiendish delight, and directed their march for Valence.

Lamothe Gondrin, Lieutenant of the Province, being warned of the proposed attack, repaired to that place, where he arrived in time to make a defense of the town. But all his efforts could not save it from the invasion of the Protestants, and he himself was taken prisoner by the Baron des Adrets, who, although promising to spare his life, had him foully assassinated. Thus did the Baron prove himself as true to his word as he was to his faith. He next sought the Jesuit whom he had promised to deliver into the hands of the murderers composing his army. His search was not a difficult one, for he whom he sought was to be seen on the field of carnage, there bending over the wounded and the dying, offering them spiritual consolation, and preparing them to receive their reward in heaven. It was the good Father Emond Auger, whose name was known and venerated throughout the whole of Dauphiny. The soldiery were about to rush upon and mercilessly massacre him, when the Calvinist ministers cried out:

"Hold! A Jesuit merits not so honorable a death; the gallows alone is fit for him!"

Immediately the Protestants applauded, and made the

streets resound with the cries of "To the gallows! the Jesuit to the gallows!" The soldiers rushed upon their victim, placed a cord about his neck, and thus conducted him to the place reserved for the execution of criminals—the populace following and continuing the diabolical cries they had before set up, "To the gallows! to the gallows with the Jesuit!"

The good Father Emond, as he was called by the Catholics, did not betray the least emotion. With firm step, and humble though dignified bearing, he went calmly and boldly to death; an angelic serenity was diffused over his whole countenance. Arrived at the place of execution, he ascended the scaffold, and cast a gentle and modest glance on the sacrilegious crowd who desired his death; he then raised his eyes toward heaven, with a countenance beaming with ineffable sweetness, and, once more turning toward the assembled multitude who were thirsting for his blood, he addressed them in a clear voice. He defended truth, called upon all those who had abandoned the faith to repent, and exhibited a holy joy in the very face of the death which awaited him, and of which he considered himself unworthy. He felt happy in being thus condemned to an ignominious death for a cause to which he had consecrated his life. His inspired air, the sweetness of his voice, and the sublimity of his expression puzzled and bewildered the ministers of Calvin. The crowd are deeply affected and moved, even to tears; an *emeute* may ensue. On the other hand, what a triumph for the cause of the Reformation, if, instead of putting the Jesuit to death, they should succeed in making him an apostate! This appears to them a happy idea, and, accordingly, they set to work to attempt its accomplishment.

The Calvinist ministers were so many apostates, who hoped to lead astray a disciple of Ignatius of Loyola by the same means by which they themselves had been se-

duced. In this idea they were not very far-seeing; but how can we expect to receive light from darkness?

Peter Viret, one of the preachers, proceeded in all haste to the Baron des Adrets, and requested an order adjourning the execution of the Jesuit. The enraged Huguenot listened with a frown, without deigning so much as to look at Viret, whom he did not even answer. Viret continued:

"I only ask you," added he, "for the time necessary to discuss a few points of religion with him, in order to confound him publicly, and force him to avow his defeat."

"Do what you like with him!" thundered forth the ferocious des Adrets, hastily dismissing the apostate.

Peter Viret returned to the place where he had left the Jesuit; he caused him to descend from the scaffold, near which he had remained. They overwhelmed him alternately with caresses and threats, flatteries and arguments. Nothing was omitted to induce him to yield; but the good Father was proof against all their wily assaults.

"We spare your life until to-morrow," said one of the apostates to him; "perhaps you will reflect upon it."

"The dungeon is useful to collect one's thoughts and to lead to reflection," said another. They then confined the angelic Father Emond in one of the dungeons usually assigned to the most dangerous malefactors.

On the following day they proceeded frantically to the prison. The dungeon was empty! God had refused the crown of martyrdom to his young apostle. He had assisted the Catholics of Valence to enter the prison during the night, and to liberate their beloved Father, conduct him outside the town, and place him beyond the reach of his blood-thirsty enemies.

Some days after, Father Emond was in Auvergne, where he publicly preached at Clermont, whence he proceeded to Riom, and thence again to Issoire, there to reanimate

the faith among the Catholics and preserve them from the contagion of heresy. Very soon the Marshal de Vielleville, and the Chapter of the Cathedral of Lyons, called him to that city, where the Catholic worship appeared to have been abolished forever by the cruel tyranny of the Protestants.

Father Emond, on arriving, in the month of July, met Father Possevin, who had been likewise called to the aid and comfort of the Catholics. Neither one nor the other feared the death with which they were threatened; they were ready to brave it in defense of the faith—happy and proud of such a mission. They preached with marvellous success, regaining all those who had been led away from the true fold, and giving fresh confidence and encouragement to the weak and faltering. The city assumed a new aspect, Catholic worship was reëstablished, and the names of the Fathers were blessed and venerated by all. But suddenly the plague, which had made fearful ravages in France, broke out in this city, in a most violent form, and paralyzed the energy of the entire population. Every one who could, fled precipitately from the city, abandoning the poor, who had no other alternative but to remain in the town, not possessing the means of providing themselves a home in a purer atmosphere.

Father Possevin had just left the city for Avignon, and Father Emond Auger found himself alone in face of this cruel scourge. He, in nowise discouraged, went from house to house, comforting the sick, consoling and strengthening them, not only with his spiritual aid, but distributing alms and relieving the temporal necessities of all; the only person to second these almost superhuman efforts being André Amyot, the priest who had received him and given him shelter in this strange place.

It would be difficult to comprehend how two men could suffice for the accomplishment of this immense and heroic

labor, if the History of Lyons, by de Rubys, did not give the details of "the admirable devotion of Father Emond Auger during the continuance of the plague." Historians assert that the number of deaths exceeded six thousand. At one time the terror became so great that the voices of the Jesuits, so much beloved, entirely failed in tranquillizing the public excitement and restoring confidence. It was then that the good Father had recourse to Divine aid. He made a solemn vow, in the name of the city of Lyons, to *Notre Dame-du-Puy en Velay*; immediately the plague disappeared, and Lyons was saved. The good Father proceeded immediately to Puy, there to deposit, at the feet of the Divine Mother of God, the vow of the people of Lyons.

The Lyonnese desired that the apostle, whom they called their Father, and to whom they were indebted for the cessation of the plague, should, on his return, receive a lasting memorial of their heart-felt gratitude. They wished to make him a present worthy of acceptance by a member of the Society of Jesus, and one which, they felt assured, he would receive with pleasure, no matter how great might be his humility, or his devotion to holy poverty, the more so because he had just been made Provincial of Guyenne. On his arrival at Lyons, the functionaries of that city went out to meet him, and presented to him some keys on a silver salver, the Provost addressing him in the following words:

"Father, the citizens of Lyons, penetrated with gratitude for the spiritual good you have done to them, and in acknowledgment of your heroic devotion during the plague, from which you have delivered them entreat your Reverence to accept Trinity College. His Grace, the Archbishop,* unites with us in offering this mark of re-

* Antoine d'Albon.

spect to the Society of Jesus, to whom it will henceforth belong, and who will have its future control."

"I willingly and gratefully accept it, in the name of the society," replied Father Emond; "but on one condition: the Calvinists send their children to this college, which is public property; the deed of gift must secure them the right of gratuitously educating their children there, as before."

The Protestants did not desire this clause in their favor; they saw in it but an additional argument against them, for education was far from being gratuitous in their own schools.

The plague, which had caused great desolation in the city of Lyons, visited Paris, and, among other victims, carried off one of the first companions of Ignatius of Loyola—Pasquier Brouet—who, while engaged in bestowing his tender care upon the sufferers from the infectious disease, caught the contagion, and thus died in the exercise of that Divine charity to which he had devoted himself. Wherever the fearful epidemic had made its appearance, the inhabitants fled. The Jesuits hastened to the very scene of its ravages with that zeal, self-abnegation, and tender charity the secret of which they alone seemed to possess. In all those places where the people had felt the consoling effects of their presence, during the prevalence of the disease, heresy lost all that it had previously acquired, and as soon as the plague had disappeared, the people, with one accord, asked for the establishment of a house of that Order to which they were indebted for such benefactors. While the universities sided with the heretics in repelling the Society of Jesus, the bishops, magistrates, nobility, and people ardently desired it. Several of its colleges in France, Belgium, the Rhenish Provinces, and elsewhere, had no other origin than the heroic devotion of the Jesuits during the ravages

of the plague, which at that time infected a great part of Europe, and to which a vast number of all classes of society fell victims.

V.

IN Poland, Father Canisius had just gained a brilliant victory over heresy, in the presence of King Sigismund and the whole court, at the Diet of Petriskaw. This assembly, like the preceding ones, had been held at the solicitation of the Protestants, and served but to expose their dishonesty and to give new triumphs to the Church. At the close of the Diet, Canisius repaired to Augsburg, there to resume the contest against the enemies of Catholicism. One of these, Stephen Agricola, a disciple and friend of Melancthon, desired to see and privately to converse with this humble religious, for whom sovereigns and princes contended, whom bishops and cardinals consulted, whom the Pontifical Court honored with its confidence, and whose advice was sought by all the great personages of the time. The reception which Father Canisius gave him was marked with the meekness and the simple though dignified demeanor which he possessed in a high degree, and which attracted all toward him. The heart of the heretic was touched; he made known his doubts, listened to the Father's advice, abided by his decisions, and gave himself up so unconsciously to his direction, that, shortly afterward, he openly declared himself the disciple and friend of that same Jesuit of whom he had been the avowed enemy. This conversion carried dismay into the ranks of the Lutherans, who vowed vengeance against Canisius for having thus robbed them of so great a prize. Upon this subject the good Father thus wrote to Father Laynez:

"Blessed be the Lord, who makes his servants illustrious by the hatred which the heretics excite against them in Poland, Bohemia, and Germany. By the atrocious calumnies they propa-

gate against me, they try to deprive me of a reputation which I do not pretend to possess. They pay the same honor to all the other Fathers. Soon, perhaps, these threats may lead to blows and the most deplorable results. Heaven grant that the more they try to abuse us, the greater may be the efforts we make to prove to them our Christian charity! They are our persecutors, but they are also our brothers. We must love them for the love of Jesus Christ, who shed His blood for them, and because, perhaps, they sin only through ignorance."

The day after Father Canisius wrote these lines, the Diet of Augsburg was opened, which he attended in the capacity of theologian to the Emperor. Subsequently, at the request of Cardinal Osius, legate of the Holy See, he accompanied him to Vienna, where he undertook the task of effecting a reconciliation between the Empire and the Roman Court.

These pacifications effected, he paid a visit to the Duke of Bavaria, who, desiring to consult him, had invited him to his court; he then returned to Augsburg. But, ere-long, the Governor of Suabia implored his powerful aid in his provinces, all of which were subsequently visited by Canisius, who preached throughout the cities and villages, visiting even the poorest hamlets, every-where succeeding, in spite of all obstacles, in effecting the most salutary reforms, and in comforting, consoling, and cheering every Christian heart. On returning to Augsburg, the bishop announced to him that he gave the direction of the University of Dillengen to the Society of Jesus. In the deed of gift, the Cardinal Bishop desired thus to explain his motives :

"That which has particularly induced me to perform this good work is the close bond of friendship which has bound me to Father Peter Canisius, a doctor so celebrated for his eminent piety, his rare learning, and the incredible fruits which he has produced in the city of Augsburg, and throughout my diocese,

whether in the conversion of heretics, in the preservation of the faith in its pristine purity among the Catholics, or in the institution of good works of every description, to which end he has incessantly, and with indefatigable zeal, applied himself, and with a success which it is impossible to overrate or sufficiently to admire."

While the Society of Jesus struggled with so much success against the efforts of the heretics all over the continent of Europe, several of its members clandestinely, at the peril of their lives, devoted themselves to succoring the Catholics of Ireland. Some even went over to England; at one time in the garb of a peddler, at another in some different disguise; but ever with the certainty, should they be detected, of being handed over to the executioners of Elizabeth.

The heretics, as has been already shown, had vowed vengeance not only against Peter Canisius, but against the entire society; for, wherever they appeared, they were sure to encounter a Jesuit, ready to combat their errors, and wrest from them whatever conquests they might have made, and thus serve as a safeguard to those Catholics who wavered in their faith.

The heretics, feeling confident of having as auxiliaries the universities, as well as the disaffected clergy, only awaited the opportunity of once more essaying the total destruction of the Society of Jesus. Nor was it long before the long-looked-for opportunity presented itself.

Clement Barromeo, the Pope, had submitted to the spiritual control of the Society of the Jesuits, through the *Exercices*, from which he made rapid progress in spiritual perfection. When he had spread abroad the Cardinal's society, for

selves not only of his great riches, but also of his person. It, therefore, became desirable to inform the Pope of this pretended snare, and a bishop was found with sufficient credulity and hardihood to consent to be the bearer of these tidings to the Sovereign Pontiff, whom he assured that he had it from good authority, and that there was no doubt about it.

The Pope was greatly moved by the intelligence, for he tenderly loved Cardinal Borromeo, and was solicitous to retain him near himself in the Sacred College, and yet the Jesuits sought to remove him! His Holiness did not hesitate loudly to express his displeasure, and even to allude to the fact as one of ingratitude on the part of an order upon which he had always so freely lavished his favors. This was the culminating point of the designers of the plot. Could they but succeed in prejudicing the Pope against the society, they might well hope to accomplish their base ends; all that was necessary was to know how to take advantage of the dissatisfaction which had thus been aroused. It was then that all the old calumnies which had been propagated against the society, ever since its origin, were again revived. But these falsehoods, which had always been so triumphantly refuted, might be again disproved. It was, consequently, deemed advisable to invent new ones; and, all infamous and incredible as they were, they were listened to and repeated until they reached the Vatican.

During the time of these fresh trials, Father Laynez was sick, but so soon as he was sufficiently recovered, he presented himself to the Sovereign Pontiff, and pointed out to him the gross absurdity of these vile calumnies. The Pope was apprehensive of the influence of Father Ribeira over Cardinal Borromeo. Father Ribeira received orders to proceed to the Indies, and he set out, with a light heart, for a mission, which had already furnished the

crown of martyrdom to many members of the society. As to the extreme fervor of the Cardinal, the Jesuits had, from the very first, endeavored to restrain it, especially in regard to bodily austerity, and never had they attempted to induce that Prince of the Church to enter the society. "As to the rest," said Father Laynez, "it is not surprising that the enemies of the Church should be also our enemies. They attack it incessantly, and we are never weary of defending it. They seek to overthrow the authority of the Holy See; we employ all our zeal to uphold it. They endeavor to weaken and destroy the faith of Christian souls, and day and night we labor to reanimate and maintain it in all its purity. What is there astonishing in the fact that the heretics ally themselves with the Professors of Rome to ruin us and to bring about the destruction of our society?"

Pius IV, easily convinced by the simple and dignified words of the General of the society, reproached himself for having manifested any displeasure toward it, especially for having listened for a moment to such calumnies, and he felt called upon to make some atonement, which he most magnanimously did. He visited all the houses of the society in Rome, and, not satisfied with publicly expressing his high admiration for the Jesuits, he wished to give them a more tangible and lasting proof of his confidence, by intrusting to them the seminary which he had just established. Nay, he did still more; he ordered Cardinal Savelli to summon before his tribunal the bishop who had propagated the odious accusations which had been concocted against the Society of Jesus. The prelate submitted that he could produce witnesses to support his statements, and the Cardinal had them brought forward. They were some young men who had been dismissed from the Jesuit colleges or seminaries. They were called upon to furnish proof of their charges, in which they essentially and

signally failed, and, in the end, the calumniators were compelled to retract their base assertions. A publication had been widely circulated in Italy, Bohemia, and throughout the German states, in the hope of destroying forever the reputation of the children of St. Ignatius. The author of the foul and infamous libel was condemned to a long imprisonment. The Sovereign Pontiff addressed a brief to the Emperor Maximilian, dated the 29th of September, 1564, by which he expressed his deep regret at the defamatory libels which had been circulated throughout the German Empire and Italy, and informed him of the measures that had been taken to make known the truth and confound the calumniators.*

The triumph thus achieved was complete.

VI.

THE good work commenced by Francis Xavier was courageously continued by his successors in the Indies and Japan. Christianity prospered, and spread daily its peaceful influence under the protection of the great Apostle of the East, and of the early martyrs of the society. The people of the island of Ceylon were all Christians. Those of the interior, north of Goa, had requested missionaries to be sent out to them, and they sought to be baptized. At Tana, the newly converted had built a town, which consisted entirely of Catholics, while at Cuman they erected a college. The aboriginal inhabitants of the island of Ciorano also ardently wished to have the Jesuit Fathers among them; but the number of the society was too limited, and they were compelled to retard their compliance with the urgent desire of this people. Not long afterward, the port of Goa was literally crowded by

* This brief will be found *in extenso* in the History of the Society of Jesus, by M. Cretineau Joly.

the arrival of numerous Indian vessels (*tones*), freighted with men, women, and children, who loudly called upon the good Fathers to come and aid them. They were the inhabitants of Ciorano, who, as the Jesuits could not go to them, had come to seek at their hands the exposition of the truths of Christianity and to request baptism.

The Badages had renewed their inroads upon the Fishery Coast, and continued to rob and plunder the Pallawars. In one of their attacks they seized upon Father Mesquita, whom they severely wounded with their lances, and then, before his eyes, cruelly massacred many of the Christians, who bore their fate with a holy and courageous resignation, begging a last blessing from their apostle, who had become the slave of their Infidel persecutors.

The island of More* had been conquered by the King of Gilolo, who would not hear of the introduction of the Christian religion. The Moreans, lacking moral courage, had abandoned their faith, for their missionary was no longer among them to preserve them, by his exhortations and encouraging example and precepts, from the misery of falling into apostasy. Father Beira had gone to Amboyna to solicit succor from the Portuguese. This was speedily granted. The Portuguese hastened to their assistance, and reconquered the island from the King of Gilolo, whom they took prisoner, and were about to punish the Moreans for their cowardly submission to the Infidel Prince. Beira at once interposed, declaring himself their protector and Father, saved them from the chastisement with which they were threatened, and, finally, succeeded in reconciling them to God, by repentance. Father Alfonso de Castro had preached the Gospel most successfully during nine years in the Moluccas; he had even succeeded in converting the King of Bachian and

* One of the Moluccas.

all his subjects ; but the Saracens, infuriated at the success of the Christian religion in the surrounding countries, carried off the missionary, kept him in close confinement, and, finally, toward the end of January, 1558, by order of the Sultan, put him to death, at Ires, near Ternat.

In the island of Celebes, where the missionaries had been so much desired, the King and fifteen hundred of his subjects were baptized by Father Magalanes. The King of Siao, to the north of Celebes, desiring to become acquainted with a religion which had produced such apostles, and yielding to its influences, he and his subjects were converted. In like manner the islands of Sonda had yielded to the gentle teachings of the Jesuits ; the King of Banca also embraced the Christian faith, and his people soon followed his example. In the Calamines, near the Philippines, the people of Divaran, to the number of one thousand two hundred and seven, at their own solicitation, received the grace of baptism.

Several Fathers of the society had gone to Japan, there to second the labors of Cosmos de Torrez, and Juan Fernandez. A furious war raged between the sovereigns of that vast empire. The *Bonzes*, irritated at the success of the missionaries, charged them with being the cause of the war, by perpetuating discord and secretly influencing the minds of the people, that, finally, they might work the entire ruin of the empire. The same unscrupulous Pagans charged the Jesuits with the perpetration of crimes of which themselves alone were capable. The tactics of the evil one were ever the same ; those which he had suggested to the heretics in Europe were, in like manner, employed by the base minds and hearts of the Pagans of Japan.

The town of Amanguchi had been twice captured and delivered to the flames ; Fucheo was inundated with blood ; the kingdom of Firando was distracted and torn asunder by turbulent factions and party strifes, while insurrection

momentarily threatened to break out in Fucata. The *Bonzes*, every-where else baffled in their calumnious efforts, which only redounded to their own disgrace, were more successful at Fucata, where they succeeded in exciting the people against the Jesuits, by declaring that all the trouble and desolation which had spread over their country was caused entirely by the Christian *Bonzes*. The infuriated populace rushed upon the churches and the houses of the missionaries, setting them on fire. This occurred about the month of April, 1559. Fathers Villela and Balthazar Gago were happily rescued from the violence of the infatuated mob, as were, in like manner, the brothers of the Order.

The inhabitants of Mount Jesan having repeatedly expressed their desire that some of the Christian *Bonzes* should come among them, Fathers Villela and Gago had gone on this mission. After shaving off their beards, they muffled themselves up in the costume of the *Bonzes*, and took passage on board a vessel bound for Sacai; but even under this disguise they were recognized. When out at sea they encountered a dead calm, which the sailors attributed to the presence of the European *Bonzes*, which, they averred, had irritated the gods of Japan, thus bringing upon them this annoying delay, and declared that nothing short of throwing them overboard would appease their anger. The venerable apostles were insulted, buffeted, and maltreated in every imaginable manner; but God, ever watchful over those whose hearts are turned toward him, prevented the cruel threats from being carried into execution. The calm ceased, and a favorable breeze wafted the vessel safely to the desired port. Immediately on landing, the Fathers directed their steps toward Mount Jesan, where all they had to do was to plant the seed of the Gospel in order to insure abundant fruits. Indeed, they were soon enabled to extend the field of their labors,

until, on the 30th November, 1559, they reached Meaco. On arriving at that place, Father Villela introduced himself to the *Cubo-Samu*, and requested permission to announce publicly, to both young and old, the doctrine of Jesus Christ, the only Sovereign Lord of Heaven and Earth. His request was granted, and, after the example of the Holy Apostle of the East, crucifix in hand, he went from street to street, preaching the doctrine of the one true and living God. The people followed him in crowds, seeking with avidity, but with respectful bearing, to catch the words of truth that fell from him, listening to his instructions and admonitions with a docility which was truly consoling and encouraging. This annoyed the *Bonzes*, who offered the greatest indignities to the missionary; but a distinguished nobleman of the court, who enjoyed the special friendship of the Emperor, took the Jesuits under his protection, representing their merits in the most favorable manner to the Emperor. The Prince having expressed a desire for an interview, the good Father, on being informed of the fact, at once proceeded to the palace.

Father Villela was, in manner, simple and unassuming, of an extremely gentle and amiable disposition, and his interview produced most satisfactory results. The Emperor, who was much taken with him, and greatly pleased with his conversation and manners, issued a decree commanding all his subjects to respect the Christian Father, who had come so great a distance in order to impart to them the truths of Christianity. Thus supported and encouraged, the missionaries prosecuted their labors with renewed zeal and in entire safety. Teaching as much by example as by precept, they went about incessantly among the poor, whose necessities they relieved, as well as instructing the young and visiting the sick, for whom they erected an hospital, wherein they nursed them bodily and consoled them spiritually, with a zeal and devotion unknown to the

Japanese, and which excited universal admiration. Many of the *Bonzes* sought to learn something about a religion which had brought forth so many virtues, and gladly embraced it, the people following their example. Father Villela was soon in a position to found a house of the society at Maco. He afterward preached the Word of God in the town of Sacai, with wonderful success.

The King of Omura was also converted to Christianity in the course of the same year, through the preaching of Father Torrez. So highly did this Prince esteem and admire the Christian religion, that he publicly inculcated it among his officers, in the midst of the camps, to which the existing strifes and war had called him. On the other hand, the King of Arima, and the greater portion of his subjects, embraced Christianity, under the teaching of Brother Louis Almeida. It was soon found necessary to obtain reinforcements of missionaries, each of the Fathers begging the Provincial to send fresh laborers into a vineyard which promised such a rich and abundant harvest.

The missions in the Brazils were equally productive, and the Holy See had created a bishopric there, besides which, the number of missionaries had been increased, and all augured well for the future of Christianity in that beautiful country. But, unfortunately, in Africa the case was widely different. Andrew Oviedo had essayed to penetrate into Ethiopia. The Emperor Claudius, named also the Priest John, through fear of irritating his subjects, prohibited him from preaching, and thus the missionary was compelled to proceed to a greater distance, in order to conceal himself and secretly to minister to the spiritual wants of the Catholics. Not long after, Claudius died, and the crown descended to his brother Adamar, a cruel Prince and an inveterate enemy of the Church. He was not long in discovering the retreat of the missionary,

whom he caused to be brought before him, and whom he would have beheaded with a single stroke of his cimeter, had not the Empress interposed and begged mercy for the apostle, whose life was thus preserved. The cruel despot was content with ordering him, and the Father and Brother who accompanied him, to be banished to a distant desert, where they were so confined and guarded as to be unable to communicate with any one outside the prescribed limits. It was worse than mere exile; it was, in fact, sequestration, for they could neither send nor receive letters. In consequence of receiving no communication from, or intelligence of, their brothers of Abyssinia, and, being aware of the cruelty with which the Sultan, Adamar, persecuted the Christians, the Fathers of Goa sent a member of the society to seek information of them; but this missionary was seized, carried off, and sold as a slave by the Saracens. Father Nunhez Barretto, Patriarch of Ethiopia, died at Goa on the 22d December, 1561, before accomplishing the object to which he had aspired for the six years preceding his demise. Andrew Oviedo was named as his successor, but it was difficult, during his exile, to convey to him, the intelligence. However, Almighty God was pleased to permit him to be informed of the fact, which, when it did at length reach him, was an additional affliction to his heart; for, in his banishment, what could he do—chief pastor, as he then was—for the unfortunate flock committed to his charge, and for whose salvation, so tenderly did he love his children, he would willingly have shed the last drop of his blood? It was an impossibility for him to pass beyond the limits which had been prescribed by his cruel persecutors, who guarded him with the strictest watchfulness. But, withal, the Jesuit was not idle. He found work in his retirement; he made himself beloved by the negroes and slaves, and,

profited by their confidence, to labor for the eternal salvation of their immortal souls.

When the Sovereign Pontiff heard of the martyrdom to which Father Oviedo was condemned, he felt that his talents and zeal could be much more beneficially employed elsewhere, and he therefore directed him to quit the ungrateful soil of Abyssinia as soon as possible, and proceed to China or Japan. Pius IV was not aware of the depths of misery to which these exiles of the African Desert had been reduced; he was ignorant of the fact that they were without necessary food or clothing. So great was their privation that, in order to reply to the Pope's communication, Oviedo was compelled to tear from his breviary the few strips of blank paper that still remained, upon which he wrote, in pencil, the following lines:

"Holy Father, I know not of any means of flight. The Moham-medans surround us on all sides. Not long ago they killed one of our number, Andrew Gualdamez. But, whatever may be the tribulations which beset us, I have a great desire to remain on this ungrateful soil, so as to suffer, and perhaps to die, for Jesus Christ."

While Ethiopia thus massacred the Jesuits, or subjected them to hardships and cruelties worse than death itself, Caffraria proclaimed their merits, and loudly called for their spiritual aid, thus affording ample hopes of yielding abundant results to the honor and glory of God.

Gamba, King of Tonga, finding, on the return of his son, after a long absence, that he had much improved, inquired the cause, and was not long in discovering that the total change that had taken place in him was attributable to his having become a Christian. He had gone to Mozambique, where he met men who were celebrated for their great learning and angelic virtues. He there learned that wherever these men made their religion

known, and caused it to be practised, the people became mild and docile, and were easily governed; rulers became good, and made their subjects happier than before. He had desired to become acquainted with a religion that led to such results; he admired it, and earnestly sought to be a member of it; had received baptism at his own solicitation, and had become a Christian!

Gamba, who was much struck with the details related by his son, dispatched an ambassador to Goa, to solicit the services of some Jesuit Fathers for his states. The result was that Fathers Gonsalva Silveira, Andrew Fernandez, and Acosta were accorded to him, and they arrived at their destination in the month of March, 1560, where they were received and welcomed by the King with every mark of respect and joy. They immediately applied themselves to their labors, and preached with extraordinary effect and such gratifying results that Father Silveira requested to be allowed to extend the field of his labors. Leaving Father Fernandez and Acosta with the Mosaranges, he took with him one of the brothers and set out for Monomotapa, where he arrived in the month of December, 1560. He forthwith presented himself to the King, to whom he exhibited a statue of the Blessed Virgin, and begged him to accept of it as an humble gift to his Majesty. Twenty-five days after this interview, the King and Queen, and three hundred of the principal personages of the state, embraced the faith, receiving, at their own solicitation, the sacrament of baptism. Father Silveira recognized another illustration of the goodness and power of the intercession of the ever-blessed Mother of God in this ready submission of princes and nobles to the law of the Gospel.

The Saracens, exasperated at this result, sought an audience of the King, and endeavored to persuade him that it was not of his own free will that he had asked for

baptism, but through the influence of witchcraft, which the missionaries had employed to blind and deceive him. The King became uneasy, and sought to explain to himself the influence which had been exercised by Father Silveira over him and all those who had become Christians; and, being unable to do so, he became mistrustful, and permitted himself to be so influenced by the Mussulmans as to give them permission to do as they saw fit with the European magicians, as they designated the Jesuits. The good Father was warned that the Infidels threatened his life and intended to attack him suddenly during the night. He was not in the least disconcerted, and made no attempt to avert the fate with which he was menaced; but, calmly putting on his alb, he lighted two wax tapers, placed his crucifix in the midst, and, kneeling down in holy contemplation and prayer, prepared to meet his God. Midnight arrived, and not hearing his enemies approach, he quitted his dwelling, desiring to encounter them; but they were nowhere to be seen. He returned to his couch and was soon in a peaceful slumber. He had not long remained thus when he was awakened by the fanatical Mussulmans, who, at the command of their chief, Macruma, placed a cord around the neck of their victim, strangled him, and, attaching a stone to the cord, threw the body of the martyr into the river Mosengessem. This occurred on the 16th March, 1561, on which day fifty of the new converts were subjected to a similar death.

It was not long before the King repented of his culpable weakness, and, desiring to avenge Father Silveira's death, caused a general massacre of the Saracens.

Father Acosta soon followed the martyr of Monomotapa; he fell a victim to a virulent fever, and those whom he had converted to the true faith were deprived of his holy consolation and encouragement, being left solely dependent on the good Father Fernandez, who had hap-

pily escaped the disease. Unfortunately the King abandoned himself to the indulgence of his passions, and the nobles and people, feeling justified in following the example thus shown them, threw off the restraint which had kept them in the right path, and turned a deaf ear to the teachings of Father Fernandez, whose exhortations and counsel they henceforth disregarded. The missionary, unwilling to be a witness of the disorders and evils which he could not prevent, returned to the Indies.

At this time the Sultan of Angola gladly received four of the Fathers of the society, whose services he had requested, and who were introduced to him by the Portuguese ambassador, Paul Diaz de Novaës. The Prince wished Francis de Govea, Superior of the mission, to undertake the education of his son, to which, for the cause of Christianity, the Jesuit Father consented.

The most beneficial results were being produced by this mission, when fresh victories, gained by the Portuguese along the adjacent coasts, caused misgivings to arise in the mind of the sovereign; and the Mussulmans, taking advantage of this circumstance, persuaded the King that the missionaries were nothing more nor less than the secret agents of the King of Portugal, and that ere long the Kingdom of Angola would be reduced to the condition of a mere Portuguese colony. Nothing more was needed to bring upon the Jesuits renewed persecutions, and Paul Diaz, the ambassador, advised their immediate departure for some other field of labor.

"The whole African race," added he, "are not equally suspicious. Your ministry here is doomed henceforth to sterility. You will reap more abundant fruits in the other states along the coast."

"*Senor*," replied Father Govea, "if the soldier, with the sole view of winning the favor of his superiors, does not hesitate in his obedience, still less can we, Christians,

priests, and religious, in our submission to God and to those whom He has placed over us. Our superiors have assigned us this post, and here we will remain, at the peril of our lives, so long as we shall not have received orders to leave it."

And these heroic ministers continued their labors among this barbarous people, from whom they received the most disgraceful treatment, suffering all kinds of privations and trials; but never for a moment did their courage fail them. Their meekness was unalterable; their patience proof against every attack.

The Jesuits in Egypt were not much more successful. The Patriarch of Alexandria, desirous of uniting the Copts to the Church of Rome, had requested the Sovereign Pontiff, in 1560, to send him missionaries whose learning might be used in bringing home conviction to the minds of the people. The Pope applied to Father Laynez, who had selected Christopher Rodriguez and John Baptist Elian for this mission. Pius IV conferred upon them the title and vested in them the powers of Apostolic Legates, in which capacity they arrived at Memphis, the residence of the Patriarch, in the month of November, 1561. They immediately entered into conference with the most learned among the Copts, who, foreseeing their defeat, excited the people to revolt against the envoys of the Holy See. They were attacked and insulted in the public streets. The Jews joined in the popular indignation, and the two Jesuits, having only time to redeem some Christian captives, whom they conducted in safety on board a vessel, returned to Rome.

The Society of Jesus had ever before its eyes the last wishes and prayers of the illustrious Francis Xavier in regard to the Chinese Empire. It was its ardent desire, at any cost, to carry into that region the truths of the Gospel of Jesus Christ, and its hope of success was

founded upon its confidence in the protection of the great Apostle of the East.

In the year 1556, Father Nunhez succeeded in entering Canton, where he explained the religion of Jesus Christ to the Mandarins, and thus paved the way for future missions.

In 1563, the King of Portugal, carrying out the expressed desire and earnest prayer of Francis Xavier, sent an ambassador with costly presents to the Emperor of China. Three Jesuits formed part of the embassy, but they were not permitted to remain after the departure of the ambassador himself, much less to teach a new religion. Yet, nothing discouraged, they were entirely resigned to the trials that beset them on every side; they waited patiently, under the firm conviction that eventually they would succeed, and that it would be impossible to resist their zeal and perseverance.

In the mean time, the health of Father Laynez, General of the society, had given way, exhausted, as he was, by excessive labor. His mind alone retained its full vigor. He saw, with a holy calm, his end approaching. From the early part of January, 1565, he gradually but visibly drooped, until the 19th of the same month, when he peacefully expired, with his last, gentle look fixed on Father Francis Borgia, whom he seemed thus to designate as his successor.

At the time of his death, Father Laynez was but fifty-three years of age. He left the society in the most prosperous and flourishing condition, with every prospect of still greater success in the future. At this time it had only been in existence twenty-four years, and it numbered one hundred and thirty houses, and upward of three thousand five hundred members.

Generalship of St. Francis Borgia,**THIRD GENERAL.****1565—1572.****I.**

On the very day following that on which Father Laines breathed his last, the professed members at Rome appointed Father Francis Borgia Vicar-General during the vacancy of the Generalship. At the same sitting, the General Congregation for the election of the future General was convoked for the 21st of June of the same year, 1565; and, on the 2d of July, the feast of the Visitation, Francis Borgia was duly elected and proclaimed General of the Society of Jesus.

He was fifty years of age, but the austerities of his life, and his arduous labors, gave him the appearance of being much older. Exhausted by his life of incessant labor, he was feeble in body, but strong in mind and heart. On hearing the decree proclaiming him General, he was seen to change countenance; his eyes overflowed with tears, and the announcement appeared to produce upon him a sort of stupefaction. A few hours afterward, on perceiving the Fathers preparing to proceed to the Vatican, to announce their decision to the Sovereign Pontiff, raising his eyes toward heaven, with an inspired and sweet expression, he exclaimed:

"I had always desired the Cross, but never did I anticipate a cross so heavy as this!"

On hearing of the choice the society had made, the Pope said to the Fathers, who conveyed the intelligence to him :

"The Congregation could have done nothing more useful for the good of the Church, more advantageous for your Institution, or more pleasing to the Apostolic See. I will, on every occasion that offers, prove to you how much I am pleased by the admirable selection you have made."

These words of the Holy Father were truly encouraging to the humble General. He accepted this heavy cross, and it was soon apparent that Almighty God was with him, and gave him strength and courage to bear it.

The Cardinal-Archbishop of Augsburg was overjoyed on hearing of the election of Father Borgia, and ordered a *Te Deum* to be chanted in all the churches in his diocese, in thanksgiving to Almighty God for this great blessing. The sovereigns united in this general thanksgiving and rejoicing, and Cardinal Hosius thus wrote to the newly-elected General :

"I thank God for having thus provided for the wants, not only of this holy society, but of the whole universal Church, by the selection of one who is so distinguished by the integrity of his life, and by his gravity and prudence; of one whose sollicitude and diligence will provide for all the Churches, in seeing that they are always furnished with preachers of the Divine Word, distinguished among all others, not only by the holiness of their lives, but by their profound learning. As my diocese appears more urgently in need of such than all the others, it is one of my most pressing duties to offer my solicitations to your Reverence, and to congratulate myself upon this; for I have every confidence that the society will take care that neither the other Churches nor my own shall be without faithful laborers to work in the vineyard of the Lord."

On the 9th of December, 1565, Pius IV breathed his last in the arms of St. Charles Borromeo, his nephew, and

assisted in his last moments by St. Philip Neri. He was succeeded, on the 7th of January following, by Cardinal Ghislieri, a Dominican, under the name of Pius V.

The adversaries of the society were elated, and rejoiced at this election, in which they saw a presage of their triumph, and of the final destruction of the Order. They had long sought to excite a rivalry between the Dominicans and Jesuits. They believed that they had succeeded, and they regarded the elevation of a son of St. Dominic to the chair of St. Peter as a death-blow to the children of St. Ignatius. They forgot that what had made the holy religious Ghislieri a Cardinal was precisely that which rendered the Jesuits so formidable. It was his austere and holy life, his brilliant talents, his zeal for the reformation of the clergy and the preservation of the faith, that had placed him in the elevated position he occupied. But passion and prejudice are ever blind, and reason not. Even the friends and admirers of the society were alarmed at this election, when they called to mind the persecutions inaugurated against it by the Dominican Melchior Cano. Both friends and foes awaited, in breathless anxiety, their defeat or their triumph.

Pius V was not ignorant of the position of affairs. He knew that the report had been circulated that he was about to destroy—to annihilate—a society which his predecessors, it was said, had favored to the prejudice of other orders.

Immediately after the conclusion of the ceremonial of his exaltation, the new Pope, on his way to the Basilica of St. John Lateran, surrounded by all the pomp and splendor usually displayed on such occasions, himself seated upon a throne, surrounded by the cardinals, ordered the procession to halt directly in front of the house of the Jesuits. This was a violation of the accustomed

practice at such a ceremonial—an infringement of a custom which was regulated by law and long usage. It was, in fact, a proceeding unheard of in the history of the Holy Sec. The grand, the majestic procession halted in its solemn march, and the immense multitude, which filled the streets and squares through which it was to pass, were amazed at this deviation, and asked each other what could be the cause of this incident, unparalleled in the annals of the Eternal City. The Piazza del Gesù was crowded with spectators. The Pope desires to speak with Don Francis de Borgia, and the General of the society immediately makes his appearance in front of the portable throne. The Sovereign Pontiff receives him with marked respect, and having affectionately embraced him, speaks in an audible voice of the services rendered to the Church throughout the world by the children of St. Ignatius, and concludes by saying that he would be ever anxious and ready to encourage their holy undertakings, and that he relies on their persevering in their meritorious labors. He then orders the procession to resume its march.

Both the friends and enemies of the society now saw what they had to expect. The character of the Pope was well known. His will, which was ever inclined to good, was inflexible. Human considerations had no influence upon him, except so far as they might tend to the end he had in view—the greater glory of God, and the good of the Church. He had seen the laborious efforts of the Jesuits; he had formed a great opinion of them, and, in the best interests of Catholicity, he sought to give them all the support in his power, and hence he openly declared himself their friend, benefactor, and protector. He soon gave them a public proof of his confidence, by requesting the General to send him a preacher qualified, *by his learning* and holiness of life, to remind the Pope

and cardinals of the important duties devolving upon them by virtue of their high offices, and to expatiate upon the virtues which their elevation to so lofty a position demanded, not only for themselves personally, but for the edification of the world.

For this all-important and responsible task, Francis Borgia selected Father Salmeron and Father Tolet. The Pope and cardinals, equally enchanted with both one and the other, openly expressed their entire satisfaction. His Holiness likewise made choice of a Jesuit to preach before the officers of the Pontifical Palace.

In the course of the year 1566 a contagion, hitherto unknown, desolated the city of Rome. The victims of this unknown plague were first attacked with a languor from which they never recovered, and which produced almost instantaneous death. As is frequently the case, in such emergencies, terror paralyzed every one. The people shut themselves up in their houses, leaving those who were stricken with the fatal disease to their inevitable fate. The poor were without food, and hunger only added to the fury and ravages of the epidemic, until the streets, even to the very doors of the opulent, which were closed against the sufferers, were strewed with the dead bodies of the unhappy victims. From the first appearance of this frightful plague, the Jesuits had hastened to the assistance of the people. Accustomed, as they were, to brave every danger, to devote their lives to works of zeal and Christian charity, they, on this occasion, manifested the most magnanimous self-devotion and unheard of self-denial. From the Father-General down to the least of the brothers, all went forth, and most heroically disputed, step by step, with the devouring plague for the possession of its victims. They visited the houses of the rich and the great, begging assistance and succor for the poor and lowly; they nursed and consoled the

sick, or exhorted and blessed the dying. In a word, they showed themselves in this instance, as they had ever been under similar afflictions, true heroes of charity. The Pope, struck with admiration by such devotion, could think of but one reward which he could tender these apostles of Christian charity. As soon as the plague subsided, he said to his friend Francis Borgia: "If it should please Divine Providence again to visit the States of the Church with similar calamities, your heroic society shall be the first called to the scene of danger. This I promise you."

Pius V was not only a great Pope, he was more; he was a great saint, whom the Church has canonized. The pledge he had thus made to the society was alike worthy of him and of the Society of Jesus.* The Pope, who had ever at heart the reformation of the clergy, appointed as apostolical inspectors, or visitors, of the dioceses of the Church, four bishops of eminent virtue, and enjoined the

* The heretics were so embarrassed by the zeal and self-devotion of the Jesuits, that they had recourse to calumnies. Doubtless they knew that the registry of the town of Geneva preserved for posterity undeniable testimony of their egotism and weakness. It was there shown that, during the plague of 1543, "the ministers of the Reformation came forward and acknowledged it to be their duty to visit and console those infected by the contagion, but none of them having courage enough to do so, they begged the Council to pardon their weakness, God not having accorded them the grace to witness and confront the danger." Ought they not have concluded, from this, that the Catholic religion was more pleasing to Almighty God than their own, as He had accorded so abundantly to the Jesuits that grace which was denied the Protestant ministers?

Calvin did not admit so much; he considered himself better inspired in causing the Town Council to prohibit him from the exercise of works of charity, under the astounding pretext that "the Church and the State had too much need of him to permit him to risk his life in succoring the victims of the plague." It would have been difficult to place a more exalted estimate upon his own importance.

Jesuits to assist and enlighten them in this important undertaking. The holy religious acquitted themselves of this mission with so much success that the bishops of Italy entreated the Sovereign Pontiff to provide the same means of reform for their respective dioceses, with which request the Sovereign Pontiff complied by appointing some Jesuit Fathers to the office; and scarcely had they entered upon their duties, so delicate and so difficult, than the prelates found cause to congratulate themselves on the step they had taken. They wrote to Rome that the members of the society were accomplishing wonders, making themselves beloved, revered, and blessed as so many heavenly messengers.

The army and navy were without regular chaplains. In time of war, some priests, either regular or secular, had volunteered their services, but there was no provision securing to these two branches of the public service regular spiritual assistance. By direction of the Pope, the duty of providing for this long-felt want devolved upon the society. In fact, the implicit confidence which His Holiness had in the virtues, prudence, talents, and zeal of the children of St. Ignatius was so manifest on every occasion that it confounded their enemies, though it did not discourage them. They were ever secretly at work, hoping for better times, whereas the Society of Jesus, relying upon the Divine promise made to its holy founder in the Church of La Storta, knew that it had nothing to expect but the cross; it knew also that its Divine Master would "befriend it." The society was then aware that it would always have enemies and persecutions, but was confident of triumphing over them in the end, often so fully as to conquer their love, even to the point of seeing them become its stanchest defenders and volunteers in its ranks.

II.

THE Moors of Granada had revolted against Philip II, of Spain. Mohammedan at heart, and Catholic by compulsion, they conspired incessantly against the sovereign of a country which their fathers had conquered, and from which they desired to exterminate every Christian.

The Jesuits, established at Alrezin since the year 1559, had devoted themselves to the conversion of this race, and had already commenced to reap some of the fruits of their labors, when a fresh insurrection compelled them to abandon their homes and seek refuge in the city of Granada, where they resumed their preaching and labors for the conversion of the Mussulmans. Their influence was soon apparent. They succeeded in making many converts, and several of these Arabian neophytes, to whom riches were more precious than life itself, presented themselves to the Fathers, at whose feet they deposited their ill-gotten wealth, praying them to restore it to its rightful owners.

In the same year, the government, dissatisfied at the state of the public mind, and fearing an outbreak among the people, thought, by adopting stringent measures, to avert such a calamity. Accordingly, a decree was issued compelling the Moors to destroy their baths, to discontinue the use of the Arabian language, and directing the women to adopt the Spanish costume. Nothing more was necessary to cause the breaking out of the apprehended revolt. The Moors assembled in the mountains, and armed themselves against the city, which they suddenly attacked, to the cry of "Liberty and Mohammed!" The Jesuits had made many sincere converts among them, and hence they would be sought for as their first victims. They attacked their peaceful dwelling with blasphemous denunciations, tore down and sacrilegiously trampled under

foot the cross which surmounted it, and were about to raze it to the ground, when the Spaniards hastened to the assistance of the beloved Fathers, and the Moors, who were most gallantly repulsed, abandoned the city, spreading themselves throughout the neighboring towns, profaning the churches, pillaging the monasteries, sacrificing to their brutal fury priests and religious, and at last retreated into the mountain passes of Alpuxara.

Philip II, fearing an invasion by the African Moors, who had threatened to come to the assistance of those of Spain, sent against them Don Juan of Austria. Don Louis de Requesens, Admiral of Castile, commanded the fleet for the defense of the coast. The Jesuits accompanied them, and took upon themselves the spiritual care of the two squadrons. Father Christopher Rodriguez, who was on that which guarded the coast, hearing that there were more than seven hundred sick and wounded soldiers in the hospitals of Malaga, hastened, in company of some other Fathers, to afford them spiritual consolation, and to aid them in making their peace with God, that they might die the death of good Christians. The galleys were filled with condemned prisoners, whose term of punishment had expired, but who, through the gross and culpable neglect of the authorities, had been unable to obtain their liberty. Father Christopher, on visiting the galleys, hearing of this hardship, could not rest until he had the matter investigated and the evil remedied. Without money it is often impossible to effect the cure of certain evils; it was the case here. The Jesuits went about begging alms for the cause, and succeeded in collecting sufficient funds. The unfortunate prisoners were set at liberty, and departed, heaping benedictions on the heads of the holy missionaries, whom they called, not only their Fathers, but their saviors.

At length the Moors, defeated by the royal arms, were

banished from the kingdom of Granada, and were disseminated throughout the provinces which had been assigned them by the royal authority. Cursed by the Spaniards, they lived isolated lives, groaning under the greatest misery, when a contagion, which had made fatal ravages throughout Europe, found its way into Spain, and the Moors became its first victims. The people, feeling persuaded that it was the followers of Mohammed alone who had drawn upon them this formidable scourge, abandoned them, and even refused them all succor. Again were the Jesuits in the midst of danger, devoting themselves to the care of these forsaken creatures. On the first intimation of this heartless conduct, their collegiate duties were suspended, and the Mussulmans were visited, cared for, and consoled by those of whom they had been the avowed enemies and persecutors. It needed no consultation among the Fathers to give to the world this example of true heroism; it sufficed that they knew of the existence of the suffering to at once induce them to succor and relieve it. At Salamanca, Alcalá, and at Guadalaxara, every-where, they extemporized hospitals in their own dwellings, and they were to be seen going about the streets bearing off the plague-stricken people on their shoulders, encouraging them by gentle words of hope, and tenderly placing them upon the couches which had been provided by their unexampled charity; watching and tending day and night by the beds of the sick and dying, contributing alike to their temporal wants and spiritual necessities. The Spaniards, struck by such glorious examples, tendered their assistance to the Fathers in their dangerous, laborious, and self-imposed task; they, too, would devote themselves to the same cause of charity. Several of the Jesuits fell victims to the disease, but no sooner had one been taken away to receive his reward in heaven, than his place was immediately filled. Never was a vacancy allowed to re-

main. The plague made such fearful ravages at Toledo, that it was impossible to find sufficient accommodation for the numerous victims. These unfortunates were packed together in such a manner, that the holy priests were compelled to scramble over many bodies to reach others who were dying; and, in order to hear their confessions, they were obliged to place their faces close to the plague-stricken penitents. On one occasion, the 29th of April, 1571, Father Juan Martinez, after having thus assisted several in their last agonies, was observed to remain motionless, instead of proceeding to others. The attendants approached, spoke to him, but he made no answer; they raised him up—he was dead! The martyr of the secret of the confessional had won the reward of his zeal, his heroic self-denial, and devotion.

At Cadiz, the victims were no sooner attacked by the disease than they died. The bishop, priests, magistrates, and nobility had fled precipitately, abandoning the town and its unfortunate people to the ravages of the pestilence. But Cadiz also possessed its Jesuits, and, therefore, the poor were not left desolate nor entirely forsaken. The rector of the college, Peter Barnard, made an appeal to several officers, with whose concurrence and assistance he established a lazaretto, or pest-house, and, by his power of persuasion, induced Sebastian Diaz, an eminent physician of Seville, to extend his professional services to the poor plague-stricken people of the city. Thus was timely assistance rendered to the unfortunate sufferers. Don Roderice Franco, a priest of the city, and Father Diego de Sotomayor, undertook their spiritual, while Brother Lopez was charged with their temporal relief. In a short time, however, the two missionaries, while in the zealous discharge of their arduous and heaven-inspired work, expired beside the victims whose sufferings they had come to alleviate.

To the superficial and narrow minds of the people, the influence exercised by the Jesuits was inexplicable; but, had they taken the trouble to examine their past history, they could easily have comprehended that which appeared to them so unaccountable; they would have met on each page of that history the solution of the enigma, in these two words: SELF-DENIAL—SELF-SACRIFICE.

These glorious examples, while they excited general admiration, tended to develop numerous vocations for the society. As soon as the frightful contagion had disappeared, a young man of one of the most illustrious families of Madrid, Don Francisco d'Espagna, who had for a long time sought admittance into the society, was received into the novitiate of Alcala. His mother had vainly used alternate endearments and threats, tears and prayers, to dissuade him from his purpose; but, finding all of no avail, she made a formal complaint to the President of the Royal Council, Cardinal Spinosa, in which she accused the Jesuits of having induced her son to enter the society, without having first assured themselves of his vocation, and, bursting into tears in the presence of the Cardinal, she exclaimed:

"It is not my son that they want, it is his fortune. Let them restore to me my Francisco but for four days, and I will undertake to test his vocation."

The Royal Council, seeing no objection to according this satisfaction to a mother, sent an order to the Fathers of Alcala to send the young novice back to his family for four days only. This order crossed Don Francisco on his road to Madrid; for the Jesuits, having learned of the accusations made against them, and the decision of the council thereon, had sent back the young novice before receiving the official order, leaving him entirely free to speak and to act according to the dictates of his conscience. The order arrived in due time at Alcala,

and the suffragan of the Archbishop of Toledo, administrator of the diocese, and a relation of the novice, proceeded to the house of the society with a detachment of soldiers, surrounded the building, and entering, accompanied by some of his armed escort, demanded, in his mother's name, the novice, Don Francisco d'Espagna.

"Senor," replied the Father Rector, "we have sent him to Madrid, to show that we had no intention of keeping him against his will, as has been asserted, and in order that he may freely reply to the questions which may be put to him about us or about himself. He has gone to Cardinal Spinosa."

"This is an idle excuse!" ejaculated the prelate; "a mere subterfuge. We have the power to compel you to set at liberty this young man." And, without any more ado, he issued an interdict against the college.

The report of this severe step spread rapidly throughout the town, and the inhabitants and students of the University had recourse to arms; their indignation and courage were aroused. They went in all haste to the college, offered the Jesuits to defend and protect them, and it was all that the good Fathers could do to appease the anger of the people and prevent a general rising in their favor. The danger was imminent. They conjured them earnestly to lay down their arms, for the mother of the novice had returned to Alcala, and had gathered together a faction. At this juncture the Father Provincial appeared in the midst of the exasperated populace, and informed them that he would immediately order the return of the young d'Espagna from Madrid; that he should be restored to his mother, that every thing should be arranged, and that all should be enabled to satisfy themselves of the truth.

And so it was; for only a few days elapsed before Francisco arrived at his mother's house, who did all in her

power to prevent him rejoining the society; but the young man remained steadfast and unalterable in his resolution.

"As you will, at all hazards, give up forever your mother and all your relations," said she, "quit this paternal roof, which, for the future, will but shelter my despair! But you can not persuade me that the Fathers have not sought to induce you to enter their society for the purpose of appropriating your riches to their own uses. If you wish me to believe in the sincerity of your vocation, you have but to leave me full control over your worldly possessions."

"Senora," replied Francisco, "your fortune is immense; mine would be of no use to you. I am no longer a child, and my age authorizes me to make use of that which belongs to me. Permit me, then, to dispose of it as I see fit." But this firmness on the part of the novice did not meet with the approval of the Jesuits. Their disinterestedness had been called in question by a mother, while under the influence of violent feelings at the loss of her son. It was all-important that this false and unmerited accusation should be retracted. Although Francisco had absolute control of his large fortune, the Jesuits required him to relinquish it in favor of his family. This simple proceeding, more efficacious than all the arguments that could have been put forth, restored perfect peace and tranquillity to the mind of the disconsolate lady, and she no longer offered any opposition to her son remaining peacefully in the Society of Jesus.

III.

PORTUGAL did not escape the ravages of the plague which had just devastated Spain, and with its first appearance Lisbon was deserted. The citizens and the poor, paralyzed by fear, and no longer able to provide for their children, whose sufferings they had not the courage to wit-

ness, removed them to a distance from their homes, and there left them to the mercy of Providence. These unfortunate innocents would, doubtless, have fallen victims to hunger or disease, had not the Jesuits, ever vigilant in such emergencies, hastened to their rescue. Night and day they traversed the city, nursing the sick, administering the sacraments to the death-stricken victims, carrying orphans and helpless children in their arms to the asylums prepared for them, and there caring for them with almost maternal solicitude. All human aid appeared to have forsaken the fair city of Lisbon. The magistrates had fled, leaving the management of the affairs of the capital in the hands of incompetent subordinates. Confusion was at its height, and called loudly for efficient remedies. The Jesuits saw the evil, and applied the remedy. They constituted themselves the administrators of the forsaken city, reëstablished order, infused new courage and calm into the minds of the inhabitants, restored confidence, and imparted on every side consolation and peace. In the exercise of these acts of Heaven-inspired charity, seven professed members, four coadjutors, and three scholastics met their deaths.

When the plague had subsided, the parents who had abandoned their children had the happiness, through the tender care of these saviors of the people, of again pressing them to their bosoms, and were at a loss to comprehend how despair could have reduced them to such an abject state as to so cruelly abandon those who were so dear to them. A great number of these little ones had, in the mean time, become orphans, and were retained in the asylums which charity had provided for them, and the Jesuits obtained, from the generosity of the rich, the funds required for their support. The poor gratefully remembered all their indebtedness to the heroic self-sacrifice of the Fathers, while the courtiers were oblivious of the obligations which the royal city owed to the society.

We have seen that Father da Camara, in the first instance, refused the proffered honor of educating the young King, Sebastian, and only accepted it through obedience, the society feeling that they owed too much to the memory of John III to grieve, by a refusal, the kind and generous heart of his widowed Queen, Catharine. Father Louis Gonzales da Camara, occupying, as he did, so high a position in the royal court, well knew that whatever might be displeasing to the courtiers, would be attributed to the influence of the King's preceptor, and hence to the entire society. Ever since his arrival at the palace, he had endeavored, notwithstanding the difficulties by which he was surrounded, to moderate the violent temper of Sebastian, whose intractable character seemed to present almost insurmountable obstacles.

Father da Camara succeeded in gaining the love and esteem of his royal pupil, and henceforth he was an object of jealousy with the court. Sebastian, disregarding the Father's judicious advice, showed a marked preference for Don Martino da Camara, his brother, whom he appointed Minister of State, in the place of Don Pedro d'Alcaçova, notwithstanding that the latter had filled that office with distinction and ability during the preceding reign. The injustice was glaring, and the courtiers at once attributed this act to the influence of Father Louis, as the King's preceptor was commonly designated, and accused the society of desiring to rule in Portugal under the name of Sebastian. As to the absurdity of such an accusation, palpable though it was, none perceived it. To see it needed reflection, and that is a quality rarely to be found among courtiers, whose sole occupation is the pursuit of their own aggrandizement. They were blind to every thing but one—the influence of the Jesuit on the heart of the sovereign. A Jesuit was beloved by Sebastian. He was his director and his confessor; therefore, the So-

ciety of Jesus sought to rule in Portugal. It was very desirable that a union should be brought about between the young King and a daughter of the Emperor Maximilian, but Sebastian firmly objected, and obstinately refused to yield to the frequent entreaties of those who wished to effect the marriage. The Pope was appealed to, and urged to command Father Louis to use whatever influence he could toward inducing his pupil to give his consent. Father Laynez, in his turn, wrote to the King's preceptor, asking him to do all in his power to second the expressed desires of the Queen and nobles in this regard; but Sebastian showed as little inclination to yield to his preceptor as to his grandmother and his courtiers. Thenceforth, therefore, it was the Jesuits who opposed the marriage, and prejudice rose to such a pitch, that the Father-General ordered the three Jesuits who resided at the court to leave it without delay. However, the King and Cardinal Henrique declared that they would not be deprived of their confessors. The Queen gave up hers, and the General, yielding to the entreaties which reached him, consented to allow the other two to remain.

At a period when the clergy and the monastic orders set such an unhappy example of loose morals, the holy life of the Jesuits must, by its own force alone, have won for them great popularity. Their talents, and the brilliant acquirements which accompanied their eminent virtues, fascinated both rich and poor; and it is not difficult to understand that they should become the objects of jealousy to those who, while not possessing their qualifications and merits, desired to share their influence. In all the Catholic States, with few exceptions, the sovereigns insisted on retaining Jesuits near their persons for the direction of their consciences.

In France, the Duke of Anjou declared that he frequently had recourse to the wise counsels of Father

Emond Auger, in the conviction that he could not find a better or safer adviser, no matter how intricate and difficult the circumstances might be. One day, two delegates from the University of Paris, Ramus and Galland, appeared before the Lord High Constable of France, Annas de Montmorency:

"My Lord," said they, "we have come to implore your Lordship, in the name of the faculties, to expel the Jesuits from Paris and from France, or to exterminate them; for they are the plague of the University. It is impossible any longer to use coercion toward the pupils, without receiving for reply 'that they will go to the Jesuits.'"

"How dare you make such a request of his Lordship?" exclaimed the Duke de Damville, son of the High Constable, while the latter added, in a most commanding tone of voice:

"It would be more to your credit and honor to imitate the Jesuits, instead of bringing accusations against them."

He was about to dismiss the deputation, when the Duke of Damville, proposing that the Jesuits should have an opportunity of conferring with their opponents in presence of his Lordship, they were sent for, and immediately confronted with their adversaries and accusers, Doctors Ramus and Galland. The discussion was warm. The representatives of the University depended on the Protestants; the Jesuits, on the other hand, relied on the faith of the Roman Church. Error was on the one side, truth on the other. It was clear that the Fathers would be the victors, and such was the result. The venerable High Constable, turning toward the Jesuits, addressed them thus:

"Reverend Fathers, I am not ignorant of all that your society has had to suffer in France, especially since schism

has publicly shown itself; and you ought to bear those persecutions so much the more willingly, as they are similar to those to which the good are ever subjected; and you know that all those who have labored successfully in the Church of God have, like you, encountered innumerable obstacles. If you continue to serve the Church and the country, with the same disinterestedness, you will have nothing to fear. As far as I am concerned, I shall ever be at your service."

The University felt this defeat sorely, and, considering that it ought not to be allowed to pass unnoticed, sought to avenge it. Father Perpinien held a professorship at Paris, with a success that fully justified his high character for learning and eloquence. His lectures on the necessity of upholding and maintaining the Catholic faith, in all its purity, attracted so many Protestants, and reclaimed so many who had strayed from the Church, that the University became alarmed. Moreover, this was a favorable opportunity to carry out their project, and they embraced it.

The members of the University and the Calvinists came to an understanding with each other. One day they attended the Father's lecture, and scarcely had he commenced, when yells and hisses were heard on all sides, which completely drowned the sound of his voice, and called forth general indignation. The Jesuit did not appear to be the least disconcerted. He stopped; and turning toward the place whence arose the disturbance, he cast a significant look, which seemed to say, "When you have done, I will continue." But his hearers were not so patient. The Catholics rose *en masse*, and ignominiously expelled the intruders, after which order was restored, and the Professor resumed his lecture. But this did not suffice. Providence had reserved another kind of victory for the Jesuits.

In the summer of 1557, a distinguished noble arrived, in all haste, at the College of Clermont, as one accustomed to the place, and proceeded directly to the apartment of the Father Provincial of France, Oliver Manare. His face was pallid, his look gloomy, and his voice tremulous; his whole demeanor betokened the deepest emotion. It was Peter Kotska, who was related to St. Stanislaus, and who subsequently became Bishop of Culm.

"Reverend Father," said he, addressing the Provincial, "a diabolical plot is about to explode. We are on the point of witnessing a most frightful catastrophe!"

"What is the matter?" asked the Father, with his wonted serenity.

"Nothing less, Father, than that the city is about to be fired at different points, while a band of conspirators will seize upon the person of the King, who, you are aware, is at present at Meaux."

"Are you satisfied of the existence of this diabolical plot?"

"Nothing, Reverend Father, can be more certain. I have the information from a Calvinist, an old friend of mine, who has given me this timely warning that I may take steps for my own personal safety, and I have hastened to urge you to imitate my example; for your house will not be spared, and, as the hour is fixed for to-morrow night, there is not a moment to be lost."

"This does not in the least astonish me," said Father Oliver. "For the last few days I have observed a sort of feverish agitation in the minds of the people, which is always the precursor of an approaching violent commotion. But let us trust in Providence. It can not be without some wise design that you have been thus timely warned of the danger, and that you have been providentially inspired to communicate to us the notice you have

received.. Let us proceed together, without delay, to confer with the authorities."

The secret of the Calvinists had been so carefully kept that no one of the municipal magistrates had the least suspicion of the wicked project. A special courier was forthwith dispatched to Meaux. Charles IX immediately returned to Paris, and, at the approach of night, all the houses and public buildings were illuminated. The conspirators knew that their plot had been detected, and they were, consequently, afraid to take any step. A close search of their houses resulted in the discovery of stores of fire-arms and combustible materials, as well as a list of the leading conspirators.

Catharine de Medicis and her son vowed to revenge themselves for this diabolical conspiracy, in which the Prince of Condé and Admiral Coligny were implicated; and they were but too true to their word. The King, however, was saved, as were likewise the city of Paris and its inhabitants; and the great services rendered to the monarchy by Father Manare were duly appreciated by the sovereign, who promised to reward them.

While Providence thus made use of the Provincial of France to baffle at Paris the criminal plans of the Calvinists, it elsewhere employed the Provincial of Guienne under equally unforeseen circumstances. This provincial, we have already said, was no other than the angelic Father Auger, the beloved apostle of the south of France. He had been at Toulouse, where he had electrified the souls of all by his attractive eloquence, and arrived at Lyons about the middle of September, when he was warned that the Protestants were about to carry out a dreadful and carefully concocted conspiracy. They held secret communications with traitors within the city, who were ready to throw open to them the gates, and to aid

them in setting fire to the town, pillaging and devastating the churches and convents, and putting to death all those who should attempt to oppose their sacrilegious fury.

The President, de Birague, was, at the time, Governor of Lyons. Father Emond Auger at once warned him of the plot of the Huguenots, and added :

"Keep on your guard ; make preparations to defend yourselves ; for I am sure of the reliability of the information I have received."

"To take measures for defense," said the Governor, "would alarm the inhabitants, excite them, and, perhaps, hasten the arrival of the heretics. However, we will see; I will confer with the authorities."

But a few days elapsed before Father Auger, whose counsels appeared to have been forgotten, returned to the Governor.

"Your Honor," said he, "there is no time to be lost. Lanoue has taken possession of Macon, where he has left a strong garrison, and is marching on Lyons. This very night the town, at a given signal, will be given up to him."

"This night, Reverend Father?"

"This very night, your Honor. I can not tell you by whom or in what manner I have been informed, but the fact is only too true."

"Ah! Father, what can we do but sell our lives as dearly as we can?"

"Sir," replied the Jesuit, "you must obviate such a calamity. Avoid bloodshed, the profanation of our sanctuaries, sacrilegious murders, and all the crimes of which hell awaits the terrible accomplishment."

"But yet, Reverend Father, by what means? Can you devise one? I am ready to carry it out."

"Well, sir, the signal—"

At this moment it was announced to the Governor

that all the clock-makers of the city were assembled in the guard-room.

"All the clock-makers of the city!" exclaimed he, with astonishment.

"I was about to inform you," said Father Emond, that I had requested them to meet here, in order to question them in your presence; for they alone are able to preserve the unfortunate city from its impending fate."

"The clock-makers, Father!"

"Yes, the clock-makers; and for this reason: The signal agreed upon between the Calvinists and the Lord of Lanoue is the striking of the hour of midnight by the clock of St. Nizier. Now, the idea has occurred to me, in the absence of better counsel, to change the hours of all the clocks of the city, so that it shall be impossible for any one to ascertain the correct time."

The clock-makers, who were consulted on the spot, declared the suggestion to be practicable, and received orders to proceed forthwith to carry it into execution.

Perplexed and confused at the disorderly chiming of the bells, the traitors did not attempt to fulfil their promise of opening the gates. Lanoue perceived that he had been betrayed, and retreated with his forces across the country to Vienna and Valence. Thus was Lyons saved. Thanks to the perseverance and penetration of Father Auger, the Governor had been made acquainted with the plan of attack, which he could not be brought to believe until the last moment. Afterward he was able to adopt the necessary means for guarding against any future attempt.

The Catholics of Paris and Lyons could not sufficiently express their gratitude to the Jesuits, whom they regarded and proclaimed as their deliverers and protectors. It was decreed by the King that henceforth the Society of Jesus was authorized to avail themselves of all the be-

quests which might be made in their favor. Moreover, the Jesuits were solicited by all the bishops to settle in their respective dioceses; and they became as popular in France as they were every-where else. The hatred which the heretics had conceived for the society was so apparent that there could no longer be any doubt of the quarter whence proceeded the opposition and persecution which had followed them in all times and in all places.

IV.

THROUGHOUT Germany the labors of the Jesuits, under the enlightened and zealous direction of the celebrated Canisius, Superior of the Province, were productive of the most encouraging results, notwithstanding the unceasing exertions of the partisans of heresy to combat their influence. From all quarters the provincial received applications for residences and colleges, which cities and princes volunteered to found and support. Thus, the society extended, in a most wonderful manner, throughout the northern states, where heresy had its first origin, and where it numbered so many victims. Even Poland possessed houses and colleges of the Order, for she had heard the "*Apostle of Germany*," as Canisius was surnamed, and, wherever he appeared, his eminent holiness, brilliant eloquence, and profound erudition called forth irresistible and rapturous admiration for the Order of which he was so bright an ornament. It seemed that by his mere presence he triumphed over all the calumnies which the heretics had industriously circulated against the Society of Jesus.

Father Canisius had so completely won the respect and confidence of all the German princes of whom he was the friend and adviser, that the Pope appointed him his Legate in that country, with a view to induce them to openly receive the decisions of the Council of Trent.

Scarcely had he accomplished this important mission, when he was ordered, in the same capacity of Legate, to the Diet of Augsburg, there to represent and uphold the interests of the Holy See.

Worn out by excessive and unceasing labors, the good Father appeared to have scarcely a breath of life. Nevertheless, accompanied by Fathers Natale and Ledesma, he set out on his mission, and assumed his place in the Diet, where he rendered important services to the Church, not only by his vigorous and conclusive speeches against the sectarians, but by his influence over the Prince Electors, whose decisions he directed with admirable ability.

After leaving Augsburg, the three Fathers separated, and entered upon their duties of combating heresy in different directions throughout Germany. Under the influence of their preaching, many of the nobles and their dependents returned to the bosom of the Church. The heretics desired no better pretext than this to accuse the Jesuits of conspiracy against the Emperor. This idea, however, had not even the merit of originality, but the spirit which had always actuated the enemies and adversaries of the society had never been satisfied or discouraged. The Emperor could readily understand the object of such a charge. On reaching the college of Dillengen, Father Canisius heard that a young Pole had just made application for admittance into the society. The provincial saw this youth, or rather this child—for he had scarcely attained his sixteenth year—and was struck by his angelic mildness, his heavenly expression of countenance, and the extreme modesty of his address. This gentle boy, descended from a noble and illustrious race, was the object of persecution to an elder brother, who opposed his religious vocation. To escape this persecution, he, who one day was to shine as a brilliant light in the Church and a model for the young, had sought shelter

in the college of Dillengen, to reach which he had freely undertaken a long and fatiguing journey on foot. Father Canisius, discovering in him unmistakable signs of a true vocation, sent him to Rome, with a recommendation to Father Borgia. The angel and the saint at once understood each other, and at first sight their love was mutual. But the angel preceded the saint in his ascent to heaven. Scarcely had Stanislaus Kostka entered the novitiate of St. Andrew, of which he was the most perfect model, than his angelic soul took its flight to the home of the blessed, on the Feast of the Assumption, 1568.

In the following year, while Father Canisius was preaching the Gospel to the peasants of Elwangen, the heretics suddenly declared that the illustrious Jesuit, whom the Catholics gloried in calling the Apostle of Germany, had at length opened his eyes to the truth. A chosen soul, said they, like that of Canisius, could not remain longer in the darkness of Popery; he would soon openly declare himself in favor of the Reformation.

This calumnious report spread with such rapidity that the ecclesiastical authorities became justly alarmed, for it might give rise to many and important defections. The Cardinal Archbishop of Augsburg at once informed Canisius of the current report, and the latter lost not a moment in repairing to Wurtzburg, whence the calumny emanated. Having journeyed to the city on foot, he went through the streets, inviting the people to assemble in the cathedral, where he was soon followed by such a crowd that not only was the edifice filled, but the people thronged around it in great numbers. The holy apostle all covered with dust, as he was, after a long and fatiguing journey, ascended the pulpit, and so forcibly and vigorously refuted the base calumnies, that he was compelled to repeat his discourse three times, in order to satisfy the multitudes that poured in to listen to him.

Thus were the purposes of the heretics defeated; for, in his own way, Father Canisius had completely refuted their odious slander. But the Catholics were not yet satisfied; they, too, wished to testify to their belief in the doctrines of the Roman Church, and, desiring their testimony to be not only authentic, but lasting, they founded new colleges for the society. Such was the success that attended the last manœuvre of the heretics—a success far different from that which they had hoped to obtain.

The venerable Apostle of Germany found himself overburdened with his arduous duties, and implored the Father-General to relieve him from the onerous position of Provincial, being fearful lest he should not discharge his obligations as perfectly as he could desire; especially, as he had just been commanded by the Sovereign Pontiff to refute a recently published heretical work, in which the Church was vilely calumniated and ridiculed. He was succeeded in the government of the German province by Father Maggio, whose learning and eloquence had already done so much for the Church in Germany.

From his first entering upon the duties of Provincial, the Pope confided to the latter a most delicate and important mission to the King of Poland. It was with sorrow and regret that this prince saw the sterility of the Queen; and the Lutherans hoped to turn this unhappy circumstance to the profit of the Reformation. At their instigation, some of the lords of the court urged Sigismund to repudiate the Queen, and suggested that, should there be any opposition or difficulty in the matter at the Court of Rome, he had but to throw off its yoke and join the Reformed religion, which sanctioned divorce. It was the mission of Father Maggio to dissuade the King from this course, to which he seemed seriously inclined. The Jesuit entered upon this delicate undertaking, and con-

ducted it with so much wisdom and prudence, that the King declared, firmly and openly, that he would no longer listen to the suggestion of repudiating the Queen, and that his intention was to live and die in the bosom of the Church of Rome.

In the following year, 1571, the King died, bequeathing his library to the Jesuits. Here was another result which the heretics had not foreseen, when, for the purpose of getting the King to join their ranks, they had urged him to divorce his royal consort.

V.

THE Spaniards, who had ruled Florida since its discovery by Ponce de Leon, in 1512, had rendered their rule odious to the Floridians, by their tyranny; the result was that the vanquished were continually revolting against their victors.

Philip II, desirous of putting an end to these hostilities, commissioned one of the oldest and bravest of his captains, Don Pedro Menendez, to undertake the subjugation and pacification of Florida.

"I feel highly honored by the confidence your Majesty is pleased to place in me," replied the brave Menendez. "My arm and my life are at the King's service; but, Sire, the first element of submission and pacification is Christianity, without which all my efforts will be vain. I beg of your Majesty to allow some priests of the Society of Jesus to accompany me; it is the only means of converting these idolaters, and of maintaining Christianity in the colony. With the Jesuits, I will answer for the success of my mission, no matter how difficult it may be; without them, I can do nothing in Florida for your Majesty's service."

"Well," said the King, "I will ask Don Francis Borgia to allow some Fathers to accompany you. You are

right; the Jesuits alone can subjugate this colony, Spaniards as well as Floridians."

The King, accordingly, wrote to the General of the society asking for missionaries, and Fathers Martinez and John Roger, and the Coadjutor Francisco de Villareal, were detailed for that service.

On the 8th of October, 1566, they were in sight of Florida, but, for want of competent native pilots, it was found necessary to reconnoitre, in order to select a suitable point to disembark. The captain proposed to some of his sailors to go on shore and explore the coast.

"We will go, willingly," replied they, "but on condition that the Reverend Father Martinez goes with us."

"Why do you want the Father to go with you?" asked Menendez.

"Captain," said the oldest of the sailors, "the ferocity of the natives has become proverbial in Spain. If we are seen, we shall be killed, and if the Father is along with us, he might conciliate these idolaters and save us; or, at least, he will assist us to die well."

"Captain, I am ready!" exclaimed Father Martinez.

These sailors, nine in number, were all Flemings. They entered the boat with the Jesuit, and rowed toward the shore. They had but just landed, when a storm arose, driving before it the vessel of Menendez, which was soon out of sight, and the sailors and Father Martinez found themselves abandoned on the coast, where there was no sign of human life to be found. Where they were they knew not. Most ardently did they desire to meet one of the Spanish settlers, but in vain. They longed for the return of their vessel, but from shore to horizon not a speck was to be seen. In this forsaken condition they wandered over the island for four days and nights, hoping against hope. Their provisions were exhausted, hunger, with all its inexpressible accompaniments, and almost

certain death, stared them in the face. Food they must seek. On the fifth day they proceeded further inland, ascended a stream, and reached the island of Tacatucura. The Jesuit went in advance, bearing, at the end of a lance, the holy image of our Saviour. But the islanders had caught sight of the strangers, and in a moment they rushed upon and surrounded them, drove them into the stream, where they kept them until they were nearly drowned. The good Father heroically encouraged his fellow-martyrs. The savages comprehended the effect of his words on the sailors, and they quickly sent his holy spirit to the realms of bliss by beating him to death with clubs. Two of the Flemings died near him; the others succeeded in effecting their escape, and, returning to the boat, sought a more hospitable shore, to which, at length, Providence directed them.

In the mean time, the vessel of Don Pedro Menendez, which the tempest had driven as far as Cuba, was fortunately enabled to reach one of the ports of Florida. Scarcely had they disembarked, when Roger and de Villereal separated. The former went to preach the Gospel at Carolina, the latter to perform the same Christian work at Tequesta. Both one and the other planted the Cross of Christ from place to place along their respective routes, and took possession of those Infidel districts in the name of Jesus Christ. The zeal of the Fathers soon produced such abundant fruits, that they were obliged to send for additional missionaries. Father Segura, as Provincial, accompanied by several assistants, who were ambitious to win the crown of martyrdom, joined them, and it pleased God soon to afford these heroic souls an opportunity of testifying their love and fidelity to Him by the sacrifice of their lives.

The conduct of the Spaniards had been marked by so much cruelty toward the Floridians, that they had just

reason to fear their vengeance. Toward the close of the year 1570, fearing a conspiracy on the part of the Floridians, they had massacred several Caciques, and the brother of one of their victims, the Cacique of Axaca, subjected the missionaries to that punishment which the colonists had, by their cruelty, merited. He captured Father Segura and put him to death, along with those who accompanied him, and who, with him, were devoting themselves zealously to the service of that province, which famine had decimated. The martyrdom of these religious, however, but tended to increase the propagation of the Gospel in those countries whose soil was wet with their blood.

The Spaniards, after discovering the immense wealth of Peru, which they had conquered, saw it become the resort of all the adventurers of the metropolis. The very dregs of the people thronged thither to seek their fortunes, and the most depraved, whose vile passions had reduced them to the direst necessities, did not hesitate, in order to satisfy their cupidity, to plunder the Peruvians and subject them to the most cruel tortures to compel them to give up their treasures.

The King of Spain had sent out Dominicans, Augustinians, and Franciscans to preach the Gospel to the conquered people; but the Peruvians, to whom the name of Spaniard had become odious, rejected the religion which the missionaries came to teach them, their only aim and desire being to shake off the yoke of their conquerors and return to their savage independence. They were in continual revolt, and the war was perpetual between the two peoples.

Philip II could discover but one means of checking the cruelties and disorders of the colonists, and to bring the Peruvians into submission and civilization, and that was to send the Jesuits among them. He, therefore, wrote to

Francis Borgia, begging that some members of the society might be dispatched to Peru, and for that mission the Father-General appointed eight of the Fathers, naming Father Geronimo Portillo Superior of the mission.

The news spread among the Peruvians that the King of Spain, touched with pity at the unhappy condition to which they had been reduced by the tyranny of the European colonists, was about to send to their assistance some of the brothers of the great Apostles of the Indies—of that Francis Xavier, whose name was blessed and revered throughout every idolatrous country, and even throughout America, to which the report of his miracles had penetrated. The Peruvians wept for joy on hearing the happy news. They had buried their treasures in order to hide them from the avidity of the Spaniards, but they were ready to lay them all at the feet of the brothers of the illustrious Xavier; they would build palaces, erect churches, and lavish their wealth, their labors, and their devotedness upon these Jesuits who were coming to save them.

Toward the end of the month of March, 1568, the missionaries of the Society of Jesus landed in safety at Callao, near Lima, looking for that martyrdom which had been promised them on their departure. But the name of the great Xavier had smoothed the way for them, and, under the protection of that venerated name, they found themselves overwhelmed with homage, respect, and love. The inhabitants of Lima immediately laid the foundations of a church and college, which were to be of the most magnificent character. Father Diego Bracamonte was appointed rector. In the mean time, Father Portillo, whose eloquence completely captivated the populace, undertook the conversion of the Spaniards, while Father Louis Lopez preached the Gospel to the natives. To another Father was confided the instruction of the young. At the same time the Fathers founded a confraternity for youths

of noble birth, and their zeal was so abundantly blessed by Almighty God, in all their undertakings, that the city of Lima became most moral and exemplary. One single year had sufficed for the Jesuits to effect this marvellous change.

The Archbishop of Lima, Don Geronimo Loaysa, a Dominican, was, for a time, alarmed upon hearing of the arrival of the Jesuits in Peru, as the parochial duties were entirely under the control of the Dominicans. He feared disputes, which are at all times to be regretted, but especially when occurring between two religious orders; and, besides, he was aware of all that had been done in Europe to create rivalry between the Jesuits and the Dominicans. His apprehensions were soon succeeded by the most implicit confidence. The humility of the Jesuits, and their modest deference to those Dominicans who had the charge of parishes, their spirit of self-denial, their ardent zeal for the greater glory of God, and the heavenly blessings which so marvellously seconded their Apostolical labors, soon won for them the most profound esteem and the sincere attachment of the pious prelate. Eight missionaries no longer sufficed, and, in 1569, St. Francis Borgia sent over twelve more, who were received with so much the more joy by the Peruvians that they spoke their own language. The new missionaries had availed themselves of the time occupied in the voyage to make themselves acquainted with this tongue, in order to be able to exercise their holy ministry without delay, and with greater efficacy, in the country places and among the forests. Very soon the bishops, who witnessed the fruits of salvation produced by the Jesuits, petitioned the General of the Order for a still greater number of priests. The Archbishop of Quito, Don Lopez de Solis, committed the control of the seminary of that city to the Fathers, and all expressed a desire to have colleges of the society in their dioceses.

VI.

THE Brazilian mission had produced the most satisfactory results, notwithstanding the efforts of the Calvinist ministers to counteract the mild influence exercised by the Jesuits. There were several colleges in a state of great prosperity, and promising the most beneficial results for the future. Father Ignacio Azevedo, after visiting all the houses of the Order in these countries, returned to Europe, where he excited an ardent zeal among the Portuguese Fathers to undertake the arduous and perilous mission of America. He next went to Rome, to lay before Father Borgia and the Sovereign Pontiff the progress of Christianity in the colonies of Brazil. He kindled the same enthusiasm in the Eternal City as he had done in Portugal, and, after obtaining from the Pope and the Father-General all the favors he had come to solicit for the New World, he left Rome to embark at Oporto with a colony of seventy Jesuits.

The fleet with which they sailed was commanded by Admiral Vasconcellos. Ignacio Azevedo, with forty of the missionaries, went on board the *San Diego*, and the remainder, under the direction of Fathers Diaz and Francisco de Castro, divided their numbers between the Admiral's ship and the galley which carried the orphans, whom the plague in Lisbon had caused to be abandoned, and whom the Jesuits had saved, protected, and adopted.

They had not been long at sea, when a violent storm arose, causing the *San Diego* to part company with the other vessels, which were soon out of sight. On nearing Palma, they were chased by five pirates, cruising under James Sourie, of Dieppe. Sourie was a bigoted Calvinist, and his reputation for cruelty was proverbially known on the seas. His band of three hundred were the terror of the ocean. The *San Diego's* crew consisted of only

forty men, and, with this disparity of force, the commander felt that his capture was inevitable; but he and his men were determined to defend themselves to the last, and, addressing Father Azevedo, he said:

"Father, there are a great many of you. Your young companions are not all priests. Will you allow those who are not ordained to take part in the almost hopeless conflict in which we are about to engage? We are Catholics, and the heretics would prefer our death to any booty they might find."

"I am persuaded of that," said the Father; "but, nevertheless, I can not allow that which you desire. Our young companions, who have been brought up in the holy quiet of the sanctuary, and who are called to a ministry of peace, are unfit for war, and would be useless to you. They would render you much greater service by praying for you all and attending to the wounded."

On the 15th July, Sourie arrived within hail of the *San Diego*, and summoned the captain to surrender unconditionally. The *San Diego* replied by a broadside, and the conflict commenced. Ignacio Azevedo stood on the deck, holding aloft an image of the ever Blessed Virgin, and exciting the ardor of the Catholic soldiery who were fighting for the faith. He had directed the younger portion to go below, and only eleven Jesuits remained by his side. Sourie twice attempted to board the vessel, and was twice defeated in his purpose. Enraged at this failure, he ordered his whole force to board the *San Diego*, and, with fifty of his men, he leaped on the deck of the Portuguese vessel, crying, in a voice of thunder, "At the Jesuits! Death to the Jesuits! No quarter for the dogs! They are going to Brazil to propagate their false doctrines, and they must be exterminated!"

The struggle was most sanguinary. The captain of the *San Diego* was among the first who fell. The Jesuits

were in the midst of the melee, receiving in their arms and imparting a last benediction on the men as they sank beneath the blows of the heretical pirates. Several of the Fathers were themselves wounded, but, regardless of their own sufferings, and of the innocent blood which flowed so copiously, they continued to bestow all their care and attention upon the brave sailors who so heroically faced death in defense of the faith. The combat over, Father Azevedo collected around him his companions, for now the hour of their doom was at hand; their martyrdom was to be accomplished, and already the portals of heaven were being opened to receive their sainted souls. At the word of their chief, the Calvinists rushed with fury upon the Jesuits. Benito de Castro was among the first to fall, while repeating an act of faith. Ignacio Azevedo received a sabre cut, which laid open his head, causing the blood to gush out over his brothers who surrounded him, and the heroic martyr expired, saying:

“Angels and men are witness that I die for the defense of the Holy Roman Catholic and Apostolic Church!”

On hearing these words, his fiendish executioners rushed upon his lifeless corpse, and beat it with a demoniac fury. They then massacred the remainder of their victims, dispatching some with the poniard and others by blows inflicted with the barrels of their blunderbusses.

Twenty-eight novices, by order of their Superior, had taken refuge in the hold at the commencement of the fight; two others, mortally wounded, joined them afterward. The heretics searched for and soon discovered them, dragged them upon the deck, through the blood, and over the dead bodies of their brothers, and neither could the extreme youth, mildness, or modesty of the religious in the least pacify or conciliate the followers of Calvin. Far from it: they heaped upon them the grossest indignities, and applied to them the most derisive and insulting epi-

thets. This memorable martyrdom took place on a Friday, and the heretics thought to make these angelic victims transgress the laws of the Church by forcing them to eat meat; but the heroic youths and martyrs steadfastly refused to yield to the commands of their persecutors. The heretics forced into their mouths the prohibited viand, but it was as quickly ejected and trampled upon. Their enemies promised to spare their lives if they would renounce their faith, but they answered by a look, the expression of which was the strongest protestation of unflinching fidelity to the true faith. During an entire hour, there, in the blood of their brethren who had just preceded them to heaven, and beside their holy remains, were they most grossly insulted and outraged, their piety, humility, and angelic vocation scoffed at. Their executioners at last became tired of this gentle patience and indomitable courage. Those who were in orders they sacrilegiously put to death, by crushing their heads in that place where the hand of the bishop had marked and consecrated them for the service of the sanctuary. Others were tied by the feet, two by two, and thus conveyed to the edge of the vessels, where their tormentors again assailed them with blows and insults, and precipitated them into the sea without ascertaining whether they were dead or alive. Two of them were ill and on the very point of death, yet they received no mercy; they were insulted, struck, ill-treated, like the rest, and, like them, cast into the waves. They came upon one who appeared as if he could not die, notwithstanding the excessive cruelties that had been practised upon him. To dispatch him, he was placed at the mouth of a cannon, and his scattered remains were blown into the air. The life of Brother Juan Sanchez, who acted as cook to the missionaries, was spared, the Calvinists revelling in the idea of being served by a Jesuit. He was ordered to continue to follow his usual employment as cook, and, al-

though this cruel fate was far worse than death to him, he had no choice but to submit.

The horrible butchery was at an end. Thirty-nine martyrs of the Society of Jesus had just ascended to heaven, there to receive their crown of martyrdom. Only one was wanting to make the glorious phalanx of heroes complete, since Brother Sanchez was doomed to survive those whom he already looked up to with mingled feelings of envy and regret.

"And I," suddenly exclaimed a young man, "I, also, am of the Society of Jesus."

"You!" said James Sourie. "You do not wear the habit of those Papists; you do not deserve death."

At once the young man bent over the body of one of the martyrs, which was still stretched on the deck of the *San Diego*, stripped it of the blood-stained cassock, clothed himself with the venerated garment, and said to the formidable and blood-thirsty pirate:

"Behold me now! During the voyage, I admired and loved the Jesuits, and felt myself called to become one of them. I asked Father Azevedo to receive me among the postulants, which he promised to do, and I beg of you now to fulfil his word."

In another second his heroism had received its reward. This young hero was the nephew of the captain of the *San Diego*.*

* On the 21st September, 1742, Benedict XIV declared the following forty Jesuits to be martyrs. Their names are here given as we find them in the history of the Society of Jesus, by M. Cretineau Joly: Ignacio d'Azevedo, Benito de Castro, d'Andrada, Alvarez, Ribeiro, Fonseca, Mendez, Escrivan, d'Acosta, P. Alvarez de Covillo, D. Hernandez, Vaena, Antonio Suarez, Gonzalez Henriquez, J. Fernandez de Braga, J. Fernandez de Lisbon, Juan de Majorca, Delgado, Louis Correa, Em. Rodriguez, Lopez, Pedro Munhoz, Magallanes, Dings, Gaspar Alvarez, Antonio A. Hernandez, Pacheco, Pedro de Fontaura, Andres Gonzalvez, Perez, Antonio Correa, Amado Vaz,

James Sourie was in the service of Queen Jane d'Albret, who conferred on him the title of Vice-Admiral. We must add that this princess publicly censured the horrible cruelty of the famous corsair, and commanded him to set at liberty brother Sanchez and the Catholics of the *San Diego*.

Admiral Vasconcellos, after having wandered on the seas for sixteen months, at length made the coast of Brazil, when he fell in with four French galleys and an English vessel. This hostile squadron was commanded by the pirate Capdeville, whose cruelty was only equalled by that of Sourie, and who was not less devoted to the Calvinistic cause. He was aware that several Jesuits accompanied the Admiral's fleet, and that they were going to preach the Gospel to some of the most distant savage tribes of Brazil. His desire, therefore, was to prevent their landing on a shore where they were awaited with so much impatience. Above all, he sought the lives of the Jesuits, hoping, by this course, to cool the ardor and diminish the zeal of their brethren, and thus cause them to abandon the great enterprise which had been so happily commenced by their predecessors. He gave the order to attack. The Portuguese displayed the most daring courage. Vasconcellos himself fought like a lion, but soon fell dead under the hot and sustained fire of the French galleys. The crew were dismayed at this great loss, and, being very inferior in numbers, were finally defeated by the heretics, and the Jesuits found themselves at the mercy of their enemies.

Fathers Diaz and Francisco de Castro were immediately put to death. The others were subjected to the most mer-

Caldeira, Baeza, Fernando Sanchez, Perez Godoi, Zuraire, Juan de Zafra, San Martino, and San Juan, who took the place of Brother Sanchez.

ciless tortures during twenty-four hours, and, the angelic patience they displayed during that time at length tiring their persecutors, they were all massacred, without a single exception. Thus, of seventy-one Fathers, novices, or brothers, Brother Sanchez alone escaped the fiendish barbarity of the Protestants, who spared his life only that he might be a living martyr in being compelled to serve them, and submit to their incessant insults, indignities, and taunts.

And yet Protestants exclaim against the intolerance of Catholics !

The great work of the illustrious Xavier continued to prosper, with undiminished success, throughout the East Indies and Japan ; for it was impossible that the blood of the martyrs should fail to produce good fruits from the seeds so carefully sown by the missionaries amid so many dangers.

In the Moluccas the Pagans seconded the efforts of the Mohammedans to arrest the progress of Christianity. They eagerly sought the most trifling excuse to attack the neighboring Christians, whose churches they demolished, desecrating their crosses, and murdering the inhabitants, who had no time to arm themselves for defense. True, these latter could have saved their lives by apostasy, but they preferred death to a renunciation of the true faith. When circumstances allowed them to defend themselves, and to resist the assaults of their enemies, the missionaries always went in advance, bearing aloft the Cross, which they displayed as a sign of encouragement, consolation, and hope, exhorting them to meet death in a manner becoming the valiant defenders of the Cross of Jesus Christ, which the Infidels had just torn down and desecrated before their eyes.

In one of the engagements in the island of Ouby, in the year 1568, Brother Vincente Diaz, all covered with

wounds, and bathed in blood, remained heroically on the field of battle, where he bore aloft the emblem of salvation, in order to inflame the ardor of the soldiers, utterly regardless of his own sufferings, until victory had crowned the efforts of the Christians.

Father Mascarenas, Superior of the missions, lavished all his cares on the wounded, and afforded spiritual consolation to the dying, having previously prayed fervently that God would be pleased to grant the victory which crowned the Christian arms that day.

Father Mascarenas had succeeded in saving from idolatry, or Islamism, the kingdom of Siokon, in the island of Mindanao; that of Manado, in the island of Celebes; and that of Sanghir, near the Philippines. These conquests had rendered his name formidable to the enemies of Christianity.

The Pagans had declared they would put him to death. The holy Father was as well aware of the fact as he was that martyrdom was what he had vowed to suffer for the Cross of Christ. But who would sustain and strengthen his converts, if he allowed himself to be taken by his enemies? Pastor of the flock which had been confided to him, he could not abandon it to the mercy of those who sought to persecute every thing Christian, and he felt it to be his duty to await patiently the moment marked by Providence, and to continue perseveringly his apostolic mission. He, therefore, retired to the woods, subsisting exclusively on wild herbs, and, alone with Almighty God, apart from all human consolation, he prayed and he forgave; and he looked and hoped for that glorious crown of martyrdom which they had held out as an inducement to him when leaving his brethren, his country, and Europe, to preach the Gospel to the nations of the East. His ambitious desire was soon satisfied. Tracked day and night by the idolaters, amid the recesses of the

woods which he had selected as his retreat, he was at length discovered, and poisoned by them, on the 7th of January, 1570. For eight entire days he had remained in his wild and lonely retreat, suffering unheard-of privations, and being exposed not only to the attacks of wild beasts, but, also, to the inclemency of a most severe season.

Christianity continued to spread throughout Japan, notwithstanding the exertions of the *Bonzes* to arrest its progress. So great was the faith among the Christians, that it was proof against threats, allurements, and even death itself in those states where the sovereigns, having continued Pagans, allowed themselves to be ruled by the priests of idolatry. True, such princes were few in number. It pleased Almighty God to shower such manifold blessings upon the holy apostleship of the missionaries; that the majority of the Japanese princes had embraced the religion of *the great Bonze Xavier*, as they continued to designate the Divine law introduced among them by the Apostle of the East, whose memory was ever loved and cherished wherever he had been.

His companion, friend, and co-laborer in this distant mission, Father Cosmo de Torrez, still lived, and continued to work with zeal in the same field which had been blessed by the exertions of Francis Xavier; but he was advanced in years, and weakened still more by his long and arduous missionary duties. He had resided at Xequi, in the island of Amakusa, ever since his enfeebled state had prevented him from fulfilling the duties of his position as heretofore, and he requested St. Francis Borgia to appoint another Provincial in his place. At that period, the means of communication were much more difficult than at the present day; all correspondence was irregular and uncertain, and Father de Torrez, who had requested to be allowed to return to Europe, declined daily. In 1568, Father Valla

landed in Japan, where he was received with transports of joy, as were all the Jesuits who went thither to labor for God's glory. To every Japanese Christian they were as so many dear fathers. On his arrival, he sought the Father Provincial, the veteran of the Japanese missions, and, having been introduced, humbly prostrated himself before him, saying: "Father, you were the friend of our illustrious and venerated Father Xavier; you had the happiness of accompanying him in his perilous travels, of sharing the labors and dangers of his glorious apostleship, of enjoying his holy conversation, his salutary encouragement, and his admirable example. Allow me to embrace your feet, and I beg of you to call down all the blessings of God upon the labors I am about to undertake for His glory."

Father Torrez gave him his blessing, and, raising him from the ground, after having affectionately embraced him, informed him that he intended him to remain at Xequi, to attend the synod which he was about to convoke. He called together all the Fathers who were distributed throughout the empire, and, after having arranged the affairs of the colonies, he assigned to each of the Fathers a special mission, to which he should devote all his time and care, and then patiently awaited the arrival of a new Provincial. At length, in the course of the year 1570, Father Cabral arrived at Xequi in that capacity, and presented to his predecessor the permission to return to Europe, where he desired to end his days. The venerable Father had spent twenty-one years of his life in the mission of Japan, during which time he had baptized, with his own hands, more than thirty thousand idolaters, and had erected fifty churches. Almighty God willed that he should not leave his mortal remains on any other soil than that upon which he had reaped such an abundant harvest of immortal souls. When the vessel which was

to convey him to Europe was about to set sail, he was attacked with greater weakness and a feeling of exhaustion, clearly indicating that the only journey he was likely to make was from this life to eternity. When this fact was announced to him, he became ecstatic with joy, and so continued until the moment of his death, on the 2d October, 1570.*

VII.

THE notions of independence inculcated by the heretics tended to prolong civil war in the heart of Europe, and to perpetuate discord among Catholic princes. The Turks had attempted to profit by these commotions in attacking the European coast, but, being vigorously repulsed by the Knights of Malta, they were compelled to return to their own dominions, and, to all appearance, had given up their project of invasion, when suddenly it was reported that Selim II had declared his intention of attacking the States of the Church and the Republic of Venice. Pius V, far from being alarmed at the danger with which Catholic States were menaced, saw in the very fact the means of reëstablishing peace between their sovereigns. He called upon them to rally for the defense of the standard of the Church—of the Cross of Jesus Christ—quite certain that each and every one of them would be eager to accept such an honor, and heartily to unite in so holy a cause.

To negotiate an alliance of such vast importance, he selected two members of the Sacred College, with whose diplomatic ability he was well acquainted. One was his own nephew, Cardinal Alexandrini; the other, Cardinal

* M. Cretineau Joly states that Father Cabral arrived in Japan in 1571. This is evidently an error, as Father Torrez died a short time after his arrival, and the date of his death is certainly 1570, as confirmed by Father Charlevoix.

Commendon, who had the reputation of great learning and wisdom. The two Legates were duly dispatched, the former to the Kings of France, Spain, and Portugal, the latter to the King of Poland and the sovereigns of Germany.

Cardinal Commendon represented to the Sovereign Pontiff the difficulties of such a mission, and begged, as a favor, to be allowed the assistance of Father Tolet, a learned Jesuit, whose wisdom and advice, he affirmed, would be most useful in the undertaking. The Pope, accordingly, asked for and obtained from Francis Borgia permission for the learned Father to accompany the Cardinal in his important mission. Cardinal Alexandrini had higher pretensions. Father Borgia, being closely allied to all the sovereigns of Europe, he alone, thought the Cardinal, could, by his presence, smooth away all difficulties, and favorably dispose the Kings of Spain and Portugal. He, therefore, asked for the Father-General as his assistant in his embassy. The Pope, while approving of his nephew's project, felt, at the same time, a delicacy in making it known to the quondam Duke of Gandia. The health of this illustrious personage was visibly declining, and he was entirely absorbed in the cares of the government of the society; but, nevertheless, after having carefully reflected on the matter, and begged of Almighty God to enlighten him, Pius V sent for Francis Borgia, to whom he communicated the desire of Cardinal Alexandrini.

The holy religious was dying, but, at the command of the Sovereign Pontiff, who addressed him in the interest of the Church, Francis Borgia, ever unmindful of himself, did not hesitate to undertake and brave the fatigues of the journey, and the difficulties attending a mission of so much importance and of so delicate a nature. He left Rome on the 30th June, 1571, with the Cardinal Legate,

in company of a brilliant retinue of prelates and noblemen. At the same time, Father Tolet took his departure, with Cardinal Commendon, for the several courts of the north.

The public mind in Germany was duly prepared by the Jesuits to receive, with becoming respect, the Apostolic Nuncio, who was about to appeal to their faith and courage in the interests of religion. But heresy still had several supporters among the electors, and it used all its endeavors to impede and frustrate the objects of the Pontifical Embassy. Up to this time, all the efforts and manœuvres of the sectarians against the Jesuits had only served to increase their triumph and extend the sphere of their usefulness. Protestantism witnessed new colleges and houses of the society springing up all over Germany, and it became more important and urgent for them to strike a decisive and final blow against this chosen body, already so celebrated in the world, and which they regarded as their most formidable enemy.

The Electors being about to meet, for the purpose of discussing the alliance proposed by the Pope, the first aim of the Protestants was to prevent such an alliance, and this point once attained, it would be easy, during the session of the Diet, to procure an order for the expulsion of the Jesuits from all the German States. But the princes who espoused the Protestant cause failed, most essentially, from the very first. When one of them made a proposition to banish the Jesuits, Maximilian of Austria, casting upon him a glance full of fiery indignation, exclaimed:

“My duty is to fight the Turks, not to persecute the Jesuits.”

At a meeting of the nobles in Bohemia, the subject of the alliance of princes caused a similar proposition against the Jesuits to be introduced, and the Burgrave,

John Lebkowitz, after having vigorously and gallantly scouted and repelled the idea, added these remarkable words, which history has preserved: "Oh! had the Society of Jesus been instituted two centuries sooner, and had it penetrated into our Bohemia, we should not to-day know what heresy is!"

The Lutherans thus obtained nothing by their strategy but an increase of favor for the Order whose destruction they sought; and there was every room to hope for the success of a negotiation which met the full support of the Jesuits, and in which Father Tolet was officially engaged. This mission, in fact, met with all the success that could be desired. All the Catholic princes entered into the alliance proposed by the Sovereign Pontiff for the defense of the Church and the Cross of Jesus Christ against the Infidels and the Crescent of Mohammed.

On the other hand, Francis Borgia arrived at Barcelona, with Cardinal Alexandrini and his suite, on the 30th of August of the same year, 1571. On setting foot upon his native land, Francis Borgia was received by his eldest son, Don Carlos de Borgia, Duke of Gandia, who was sent officially, by his sovereign, to receive him, and to deliver to him a letter, in which the King expressed to the holy religious his entire satisfaction in the Sovereign Pontiff's having chosen him to accompany the Legate, adding:

"I feel great joy when I think that, before long, we shall embrace each other. Those who have been intimate from childhood are always happy to meet."

Indeed, the King received him as the friend of his youth, and Francis Borgia profited by the benevolent and confiding disposition of his royal relation to advance the interests of the Church. Having obtained the King's promise to join the alliance of Catholic sovereigns, he referred to another topic—that of the obstacles offered

by the Viceroy of Naples and Sicily to the reforms which the holy Archbishop of Milan, Charles Borromeo, sought to effect in his diocese. Until then the King had been blind to the conduct of the Viceroy; but the General of the Jesuits pointed out to His Majesty, so clearly and forcibly, all that was disadvantageous to the people in the difficulties between their sovereigns and the Roman court, that Philip promised to apply a prompt remedy against this abuse of power.

Having accomplished their mission to the King of Spain, the legation proceeded to Portugal.

The embassy of the General of the Society of Jesus to the young King Sebastian was the more difficult and delicate, as the minds of those around him, particularly in his council, were more divided upon the subject of the Jesuits. The Fathers were accused of encouraging Sebastian in his martial predilections, and the General of their Order came to propose to the King to engage in a European war. They were charged with dissuading him from entering into an alliance with the House of Austria, and the General had come to induce their sovereign to marry a French princess. Humanly speaking, the Society of Jesus in Portugal was playing a dangerous game; but worldly views were not allowed to influence the actions of St. Francis Borgia, nor those of St. Pius V, whom he obeyed.

At the first mention of the Catholic crusade against the Turks, King Sebastian exclaimed that he would go, in person, at the head of his army; and when the Holy General expressed to him the desire of the Sovereign Pontiff to see him allied to the House of France, this young prince—he was but seventeen—forgetting his strong and constant opposition to such a match, promised to espouse Margaret of Valois.

While the Cardinal Legate and Francis Borgia carried

on these important negotiations at the Portuguese court, Philip II commanded Don Juan of Austria to assemble the allied squadrons at Messina, and thence proceed against the Turks.

Andrew Doria, Admiral Barbarigo, a Venetian, the Marquis of Santa Cruz, and Mark Anthony Colonna held the chief commands in the fleet. Father Martino Becingucci, a Jesuit, embarked on the flag-ship of Admiral Barbarigo, Father Juan de Montoya accompanied Admiral Santa Cruz, and Father Cristoval Rodriguez sailed, with Don Juan of Austria, on board the royal galley. Several other Jesuits were distributed among the remaining vessels of the squadron, and some Capuchin Fathers were attached to the Pontifical squadron.

On the 7th of October, 1571, they encountered the enemy in the Gulf of Lepanto, and immediately engaged him. The result was decisive. Admiral Barbarigo was mortally wounded while standing near Father Becingucci, who, as he fell, received him into his arms. The Turks lost thirty thousand men and twenty ships on that memorable day, the brilliant success of which was justly attributed to the all-powerful protection of the holy Queen of Heaven.*

On the 20th of January, 1572, the Legate Alexandrini and Francis Borgia arrived at Blois, where the French court then was. They could not bring their double mission to a satisfactory conclusion. The fear of irritating the Protestants, and the exactions of the civil war which they were carrying on, prevented the King from joining the alliance of the other Catholic princes, while, on the other hand, Margaret of France was promised to Henry of Bearn, as a pledge of peace between the contending parties.

* The Church has perpetuated the remembrance of this great victory by the institution of the Feast of Our Lady of Victory.

The Legate was preparing to set out for Italy, when he received orders to return immediately to Rome. Pius V was dying, and he had already gone to receive the reward of his eminent virtues, when Francis Borgia reached the Eternal City, after a voyage the fatigues of which had completely exhausted his strength. He very soon followed the great Pope, who was succeeded by Cardinal Buoncompagno, under the name of Gregory XIII. The holy General arrived at Rome on the 22d of September, 1572, and expired on the 1st of October, surrounded by his beloved brethren. The last words he uttered were an aspiration for the peace of the Church, and a prayer for the Society of Jesus.

Generalship of Father Everard Mercurian,

FOURTH GENERAL.

1572—1580.

I.

CIVIL war continued to rage in France. No sooner were the Calvinists defeated at one point than they rose up in another, gathered their scattered forces, and attacked anew, but always secretly and by surprise, the towns, villages, and feudal strongholds. They tore down crosses, pillaged, profaned, and burned churches, ransacked and destroyed castles and monasteries, tortured and massacred the inhabitants who had remained true to the faith of their fathers, and gave way to the most profligate and odious excesses. And this they called "establishing the Reformation."

This grievous state of affairs caused the Catholics to be distrustful and ever on the watch, and demanded, on the part of the clergy, an extreme prudence; for the Huguenots had their spies every-where, even in private families and monasteries.

One day, in the month of February, 1573, three priests, accompanied by a layman, all habited in black, were travelling together in the mountains of du Quercy, apparently unconscious of the dangers they incurred, for they had already traversed, unmolested, a considerable extent of country. They were near the Chateau de Cardaillac, and

were following the skirts of a forest of chestnuts, when, all at once, they were surprised by the sound of approaching footsteps, and the cry of "*Mort aux Papistes !*" ("*Death to the Catholics !*") which resounded through the woods. The pious travellers were in the midst of the Huguenot soldiery, who had suddenly come upon them from an ambush. The chief of the gang, addressing the three priests, demanded, with a menacing air, who they were, whence they came, and whither they were going. Being persuaded that they had been betrayed, and that they could afford no information of which their enemies were not already in possession, the priests remained silent.

"You do not answer," continued the Calvinist. "You dare not say that you are Jesuits !"

"We belong, indeed, to the Society of Jesus," said one of the three.

"Where are you going ?"

"To Rome."

"They are going to Rome to conspire against us and against the Reformation," exclaimed the Huguenot chief, addressing himself to his men ; but we are about to send them somewhere else ; and, turning again toward his victims, he added :

"We are going to send you to the other world ; the journey will be shorter, and you are sure not to be again stopped on the way."

"Unless," said another, "they be ransomed by a handsome sum. If we were well paid, we might spare their lives."

"It is true," said the chief, "we might gain more, and it matters little whether there are three Jesuits more or less in the world. We ought to be able to exterminate them all."

The victims raised their hearts to God, and calmly awaited the decision of their persecutors. The delibera-

tion was long, but concluded in the proposition for ransom. They mentioned a sum to the prisoners.

"We do not estimate our lives so high," answered they; "we prefer death!"

"Oh! it is death you desire! Very well, you shall have it; but not without purchase, and you shall buy it dearly."

The Reformer accompanied these remarks with blows from his blunderbuss, knocking down and cruelly ill-treating his victims. The three Fathers were Gil Gonzales, Provincial of Castile, Martino Gutierrez, and Juan Suarez. Their companion was a lay brother. The latter, not attracting the attention of the heretics, profited thereby, and, in obedience to a sign from Father Gonzales, made his escape. This was the only means they had of informing the society of the circumstances that prevented them from proceeding to Rome to attend the election of the new General. Shortly after this, the Jesuits of Lyons ransomed Gil Gonzales and Juan Suarez, the latter of whom was dangerously wounded. As for Martino Gutierrez, he had fallen a victim to the cruel treatment he had received at the hands of the heretics.

The General Congregation for the election of the fourth General of the society was held on the 12th April, 1573, and, on the day following, Father Everard Mercurian, a Belgian, sixty-eight years of age, was proclaimed General by a majority of twenty-seven votes. To a vigorous intelligence he united rare prudence and unexampled gentleness. The change of Generals inspired new hopes in the heretics, the more so as there had also been a change in the supreme head of the Church. Notwithstanding their wily intrigues, they had been unable to injure the Jesuits in the opinion of Pius V, and they attributed their want of success to the former Duke of Gandia. The present General of the society, not being of royal de-

scent, the Protestants trusted to their ingenuity in working more easily upon the credulity of Gregory XIII. They accordingly set about with renewed ardor, plying the numerous machinations which they had at hand.

No sooner had the news of the election of Father Mercurian been received in Germany, than there was exhibited in the principal cities of that vast empire the most determined opposition against the Jesuit colleges. The people became alarmed and their rulers surprised at this movement. Confidence was shaken, and the Emperor, in his weakness, yielding to the pressure, issued a decree prohibiting the Jesuits from conferring academical degrees, employing the same text-books as those in use in the University, or even from teaching at the same hours. The University always sided with heresy when there was question of injuring or opposing the Jesuits. Father Maggia, Provincial of Germany, while at Rome, hearing of this uprising against the society, hastened to Vienna, where he sought an audience of the Emperor, and succeeded in convincing him of his error and obtaining the annulment of the decree. The Protestants vowed to be avenged of this check at Innspruck; but there, again, truth triumphed over falsehood.

No matter how great the zeal of the adversaries of the Society of Jesus, they could no longer hope that their calumnies, the aim of which had been so fully exposed, would ever be seriously listened to in Rome. Gregory XIII even felt it to be his duty to give the Jesuits a lasting proof of his entire confidence, which he did by addressing a brief to Father Canisius, in which, investing him with the title of Legate, he commanded him to repair to the respective courts of Austria, Bavaria, and Saltzburg. "I make choice of you," wrote His Holiness, "because I know how useful your wisdom and ability may be on this occasion and under existing circum-

stances." This mission accomplished, Cardinal Muroli requested that Father Canisius might be allowed to accompany him to the Diet of Ratisbon, and the Bishop of Brescia subsequently begged that he would, in like manner, go with him to Nuremberg.

The more the Jesuits sought to escape honors, the more they found them thrust upon them. While their enemies used all their exertions to ruin them, Providence ever placed them in positions where they were sure to be honored and admired. At the request of Queen Catharine, Father Anthony Possevin was sent to the court of Sweden, in the capacity of Legate of the Holy See, in order to demonstrate to King John III the impossibility of according him the concessions he sought as the condition of his return to the Catholic Church; and the Jesuit succeeded in obtaining from His Majesty greater freedom for the exercise and for the propagation of Catholicity in his states.

II.

LOUIS DE REQUESENS, Governor of the Netherlands, had just died, and no sooner was the fact known, than the report spread that Philip II, King of Spain, had appointed as his successor the young conqueror of Lepanto, Don Juan of Austria. One day, in the early part of 1576, a sudden excitement was manifested in the city of Antwerp. Every one was on the tiptoe of anxiety and expectation, for the news which was in circulation was so extraordinary that the most credulous could not believe it. The people collected in the streets in groups, public business was suspended, and personal affairs forgotten.

"Who would ever have suspected the Jesuits of such treason?" said the people, as they met each other.

"Is it, then, really true? I would not have believed it."

"Is it true? It is, alas! but too true. The college is nothing better than an arsenal. They have secreted there

arms and ammunition sufficient for an entire army, and they shelter and conceal in their house every traitor who applies and gives the pass-word."

"Only think. Who would have suspected such a thing, to hear them preach, and to see them so good, so mild, so charitable? I took them for perfect saints."

"And so did I. But it is clearly proved that they are the veriest hypocrites, and that there is not one of them who is not capable of any thing. It is all discovered now. Every one knows of the conspiracy; and the people are even now about to attack the college, in order to take possession of the arms and ammunition there concealed, and all else they may discover."

In fact, at this moment, the people, ever too credulous, were actually attacking the house of the Fathers. They broke the windows, and endeavoured to force open the doors, with the intention of setting the house on fire; but, fortunately, the Governor of the city, Frederick Perrenot, the Margrave Gossuin, and Otho Count Herbenstein came up at the critical moment, and succeeded in quelling the tumult. On the same day, and at the very hour, similar scenes were being enacted at Liege. The Protestants were aware that Don Juan of Austria was sincerely attached to the Society of Jesus, and they took advantage of the interregnum to calumniate the society and arouse the anger of the people, thus destroying all the good that had been accomplished by the zeal and labors of these apostles.

Don Juan of Austria, on coming to assume the reins of government, was duly informed of the intrigues of the Protestants against the Jesuits, and hoped, by severely punishing the disturbers, to secure for the society that respect to which they were so justly entitled. The Provincial of Belgium, Father Baudoin de l'Ange, on the contrary, was in favor of a different course, and entreated Don Juan to seek to calm the public mind by showing

elemency, instead of still further irritating it by the use of severe measures. The prince yielded to the charitable counsels of the Father, who avenged himself, as the Jesuits usually did, by returning good for evil.

But Don Juan could not continue in this scheme of conciliation. Heresy soon openly declared itself on all sides, and the Prince of Orange was approaching with his forces to aid the Protestants in their revolt. The country was devastated, churches profaned, and the houses plundered by the heretical bands, and it therefore became absolutely necessary to oppose force to force. On the 31st December, 1577, Don Juan gained a victory at Gembloux. The states appeared to submit, and, on the 21st April, 1578, they published, at Antwerp, the peace of Ghent, exacting, at the same time, from the citizens an oath, to which the Jesuits refused to subscribe. This oath appeared to them a trap especially laid for the Governor-General, and they wished to remain faithful to their prince. They were alternately threatened and flattered. Indeed, nothing was left undone to remove their opposition; but they remained firm in their determination, and on the 18th of May they were expelled the town, placed on board a boat on the Scheldt, and landed at Mechlin; but Don Juan immediately ordered them back to Louvain. Bruges and Tournay were under the dominion of the Protestants, and from both these towns the Jesuits were expelled with the like violence; while at Douay they were ordered by the Senate to remove to some other place, when the Rector of the University obtained the revocation of this order.*

Louvain afforded an asylum to all the Fathers who had

* Ranke, in his History of the Popes, says: "They found themselves compelled to leave Douay, and, although they returned in eight days, it was, nevertheless, a triumph." A great triumph, truly, for heresy!

been expelled from the heretical towns until better times should arrive. This, like the other large cities of the Netherlands, had had its civil war, and it paid the usual penalty—the plague—which so generally follows such unnatural bloodshed. As heretofore, with that devotedness and self-denial which ever marked the conduct of the Jesuits, they hastened to the assistance of the plague-stricken people. Fathers Usmar Boysson, John of Harlem, Anthony Salazar, and Elisha Heivod fell victims to the pestilence while in the discharge of Christian charity. Their deaths did but strengthen the zeal and animate the ardor of their brethren, and, soon after, Fathers Nicholas Minutier, Boudouin Hangart, James d'Ast, Arnold Hasius, Andrew Boccaci, Reinier, Rector of the College of Louvain, and Brother Louis, in like manner, became victims of the same visitation, either at Louvain or Douay, Liege or Brussels. The Protestants did not expose themselves to a like glorious death, but had, from prudential motives, removed from the scene of danger. The rich fled; the ministers imitated their example.

On the 1st of October, in the same year, Don Juan of Austria breathed his last, at a village near Namur, in the thirty-third year of his age. Alexander Farnese, Duke of Parma, succeeded him in the government of the Netherlands, and was equally favorable to the society. Scarcely a year had elapsed, when the Jesuits were reinstated in the colleges and houses which they had been compelled to abandon by the heretics.

The Chancellor of the University of Louvain, Michael Bay, who, as was common in those days, had Latinized his name, by calling himself Baius, had published a work, portions of which had been condemned, not only at Rome, but also at Paris, by the Sorbonne. The author apparently acknowledged his errors, but, at the same time, the doctrines which he continued to inculcate were identical

with those published propositions which had called forth the condemnation of the Church. Father Robert Bellarmine was, consequently, sent to Louvain, for the purpose of refuting these erroneous teachings. The Jesuit, not wishing to irritate his adversary by an open attack, contented himself with sedulously inculcating the truth. Baius had created for himself a considerable party, which was able to appreciate the considerate method of refutation adopted by Bellarmine, and the Chancellor himself, silenced by the delicacy of his adversary, felt himself constrained to desist from his dangerous teachings. This was a real triumph of truth over error; but, Father Bellarmine having been recalled to Rome, Baius resumed the promulgation of his false and erroneous doctrines. He was immediately courted by the Protestants, who flattered, applauded, and encouraged him. The Court of Rome was advised of the danger which threatened the faith from the Chancellor's teachings, and Father Tolet went to Louvain, by the directions of the Pope and the King of Spain, who was also sovereign of the Netherlands. Being vested with full authority, he could at pleasure excommunicate this already half-corrupted member, but he preferred to undertake the eradication of the disease. He set about his important work with so much zeal and delicate charity, that the erring Chancellor, touched by the grace which the inspired eloquence of the Jesuit had infused into his soul, openly acknowledged his defeat, and, on the 24th March, 1580, in presence of the faculties assembled at the house of Father Tolet, retracted and condemned all the propositions put forth in his works which had been censured by the Holy See. Those professors and students who had adopted these erroneous doctrines, in like manner, signed their retraction, which Father Tolet lost no time in laying at the feet of the Holy Father.

The Society of Jesus had achieved a victory which its

enemies would never forgive. Shortly afterward the Duke of Parma, Alexander Farnese, thus wrote to Philip II :

"SIRE: Your Majesty desired that I should cause a fortress to be built at Maestricht; but I thought that a college of the Jesuits would be a more suitable defense for the inhabitants against the enemies of the altar and the throne. I have, therefore, built it."

In France, where the Parliament and the University ever opposed their powerful influence to it, the society again won a triumph, which the Protestants could neither forget nor pardon. In 1577 the plague made its appearance once more in the southern provinces—a sad result of civil war. The Jesuits, after losing twelve of their number, while devoting themselves with the most admirable self-devotion to the alleviation of the sufferers, only became the more zealous in their devotion to the assistance of the plague-stricken people. At Toulouse, among the other victims, a celebrated apostate was attacked by the scourge, and was about to appear before his Eternal Judge. His name was John de Montluc, a Dominican, once Bishop of Valence, who had turned Huguenot. Sixteen times had he served his sovereign in the capacity of ambassador. He was now dying, and had no thought of becoming reconciled to God and to the Church which he had abandoned. This was a great triumph for heresy, and already was hell rejoicing in anticipation of the victim it was about to claim for all eternity. But the Jesuits prayed for that apostate soul, who, during life, had been their enemy. Father Grandjean went to the death-bed of the unhappy man, over whom he tenderly bent, called him his brother, addressed to him such gentle and tender words that, to the dying apostate, they seemed a message of hope descending from heaven itself, and which, touching his heart, caused him to shed tears. The Father pressed *him to his heart*, again breathing into his ear words of hope

and forgiveness, till, at length, the apostate acknowledged his great guilt, and, with tears of repentance and hope, sincerely implored the Divine mercy. The Jesuit received his recantation, reconciled him to the Church, and continued by his side, affording him spiritual consolation up to the last moment, and only left him after he had seen him depart this world a holy penitent. So many and such admirable virtues could not but command respect and veneration, and call forth feelings of gratitude and a desire to see the society spread every-where.

In spite of the efforts of the Parliament, which was opposed to it, in consequence of its submission to all legitimate authority, and notwithstanding the hostility of the University, which rejected it on account of its learning, and the purity of its doctrines, the Jesuit Order was eagerly invited to found houses in all the towns of France, and Lorraine even offered to furnish it with the necessary establishments. Throughout Spain it prospered unmolested, as it did likewise in Portugal, notwithstanding the petty intrigues of the courtiers.

In Lombardy, where Charles Borromeo had caused the Jesuits to settle, they obtained the most satisfactory success. It had been the desire of the holy Archbishop to have in his diocese colleges, a novitiate, and a professed house of the society. His confessor, Father Adorno, was a Jesuit, and, in his pastoral visitations, he was always accompanied by Father Leonti. He loved the Jesuits as his spiritual fathers, and, before his death, gave them a touching proof of his affection. He desired to celebrate the holy mysteries for the last time in his native city, Arona. His nephew, Count Renato Borromeo, occupied the family mansion in that town, and he entreated the Cardinal to sanctify, by his presence, the dwelling which had been the cradle of his childhood.

"No, my dear Renato," replied the saint, "I am in

too much need of spiritual consolation not to go where I am sure of finding it in abundance;" and he proceeded direct to the house of the Jesuits, and there, in their church he offered up the holy sacrifice for the last time as he had said his first mass in the church of the Jesuits, the *Gesu*, at Rome. Returning to Milan, he died in the arms of Father Adorno, on the 1st November, 1584.

III.

AMONG the courtiers of Queen Elizabeth of England was the youthful Thomas Pound. By his grace and elegance, he had attracted the especial attention of the Queen, and he consequently enjoyed more than an ordinary share of the royal favor, in the possession of which he was happy and proud. Toward the end of the year 1573, at one of the court balls, Pound, making a false step, slipped down in the presence of Her Majesty. A sarcastic remark, uttered by the royal lips, wounded the vanity of the young courtier. In that moment he perceived the cruelty that lurked in the bosom of the woman whose smile had such a strong attraction for many. He recalled to mind all the martyrs she had made of those of her subjects who remained faithful to the religion of their fathers, and his soul was enlightened. He had gone to the ball a Protestant; he left it at heart a Catholic. From that very day he undertook to defend the unhappy victims of the Queen, before his near relative, the Earl of Southampton, and he rendered all the assistance and consolation in his power to the Catholic prisoners, and the more he discharged this duty, the more was he suspected by the spies of Elizabeth. He was aware of this; but he had renounced the Anglican Reformation, professed the Roman Catholic religion, and was prepared to submit to the consequences of his belief. Nor had he long to wait for, in his turn, he, too, was imprisoned.

During his confinement in the Tower of London, he recalled all that he had witnessed of the sad fate of Catholics in the three kingdoms. He well knew the zeal and abnegation with which several Jesuits, at the peril of their lives, had devoted themselves to afford the consolations of their ministry to the heroic victims. He knew, also, that the very last, Father Hay, after being for a long time tracked by the agents of the Queen, had been compelled to fly, in order not to compromise those whom he had come to console and bless. He was aware that Elizabeth had decreed that all the Jesuits who set foot on British soil should be deemed guilty of high treason, and dealt with accordingly. All these recollections of events, which had occurred so recently, appealed, most eloquently and strongly, to the heart of the young prisoner; but Divine Grace spoke in still more forcible language to his soul, nor could external distractions for a moment smother that gentle though powerful voice, to the holy influence of which he freely opened his heart.

Our young hero was occasionally visited in his solitary retreat by a namesake, Thomas Stevens, a fervent Catholic. Thomas Pound requested him to write to the General of the Society of Jesus, begging that he would admit him into the Order, although he had no opportunity of joining a novitiate, in which he might prepare himself for entering upon a religious life, and stating that his only recommendation was his suffering imprisonment for the cause of the Roman Catholic faith. "Tell him," added he, "that I love the Society of Jesus, without being acquainted with its rules. I know its character only by reputation, and, nevertheless, I feel such an ardent desire to belong to it, that I conjure him to adopt me as one of its children."

For nearly three years Father Mercurian, by continued suspense, tested the vocation of Thomas Pound, and,

finding him ever patient, faithful, and ardently longing to be admitted into the society, wrote to him, on December 1, 1578, announcing the fact of his admittance, and concluding his letter by these significant words: "Prepare to suffer, and, if necessary, to die upon the cross."

Elizabeth had little thought that, in making use of the youthful Pound to gratify her whims, she was converting him into a Catholic apostle; and when she heard how he had already exercised his zeal in prison, and that he was the consolation and support of his fellow-captives, she directed that he should be interrogated again, and that, if he persisted in his adherence to the faith of the Papists, he should not be spared the most rigorous treatment. Her orders were strictly obeyed. While before his judges, Thomas felt his fortitude increase, and he defended the faith of the Church with a vehemence and courage which irritated them, and for which they determined he should fully atone. Pound was high-born, therefore should he be humbled. He was condemned to traverse the streets of London in irons, and was led from place to place like a common felon, being pointed out to the people as an object of curiosity and derision. But his courage never failed him. He bowed to the mob who derided and insulted him, and his calm and benign countenance bore the impress of the purity and peace of his soul. After being thus paraded, he was conveyed to the prison of Newgate, and handed over to the executioners, who awaited him. He was then submitted to the torture designated by the Protestants "*the widow's alms*." Thomas steadfastly declared his attachment to the Church of Rome, in the bosom of which he was determined to live and die; and such was his patience, under the horrible tortures to which he was subjected, that he tired out the cruelty of his inhuman tormentors. In the event of

punishment failing, Elizabeth had commanded that kindness and promises should be employed, for she wished to subdue the quondam courtier whom she had treated with so much disdain. But the courtier had become a Jesuit. He was supported by the prayers and the merits of the Society of Jesus, and, by those prayers and those merits, he obtained a superabundance of grace, which made him triumph as easily over allurements and promises as he had done over the most cruel tortures. He was next shut up in a dungeon, and his captivity appeared to be unendurable; but, so far from repining, he thanked God for this martyrdom. He prayed for his persecutors, and put his trust in Heaven. The proud Elizabeth, chagrined by this heroic constancy, had him again interrogated, but without any better result, when he was removed to another prison, from which he was soon taken to a third, until, finally, he was conveyed back to the Tower.

The persecutions at this period had compelled a great many Catholics to take refuge abroad. A college had been founded at Douay, for the education of English youths destined for the priesthood, and who thence returned to their native country, to exercise their apostleship, in spite of all the dangers and persecutions with which they were surrounded. The Queen had augmented the number of her spies; the coasts were closely guarded, and executioners were ever at hand to put to death such Catholics as had the temerity to set foot upon English soil. But as, notwithstanding this rigorous persecution, some succeeded, from time to time, in entering the country, the attention of the heretics of Flanders was directed to the college of Douay, and the promise of a rich reward held out to such as would take part in its destruction. The college was, of course, attacked, pillaged, and destroyed by the heretics. Cardinal de Lorraine, Archbishop of Rheims, offered hospitality to the English who

had thus been driven away from their abode, and Gregory XIII founded a college for them at Rome. The number of the fugitives was sufficient to furnish students for these two establishments.

On the 23d of April, the fifty pupils of the college of Rome, many of whom were already in holy orders, resolved to embrace an ecclesiastical life, and devote themselves to the service of God and the Church in their own country. Gregory XIII intrusted the direction of these young Levites to the Society of Jesus, who also had the direction of the college of Rheims. The Jesuits did not conceal from their pupils any of the sufferings prepared for Catholic priests who ventured into England. They spoke to them in plain terms of the torture of the rack, the application of the thumb-screw, the boiling oil, the stake, hunger and thirst, and of the innumerable kinds of torments which the Queen had commanded to be employed to exterminate Catholicity in her dominions. The future apostles, far from being alarmed at the vivid portraying of these horrible torments, most ardently desired to possess the happiness of undergoing them for the preservation of the faith in their unhappy country. Queen Elizabeth knew all this, for her spies had insinuated themselves every-where. They were to be found at Rheims and at Rome, and in every place where English Catholics had taken refuge—even in the midst of private families. In consequence of the reports made by these spies, the British coast was more strictly guarded than ever. In order to prevent any mistake, the portraits of the students of the two colleges named, of the professors, and of all the English Jesuits, were placarded on the walls of the seaport towns and the principal cities of the three kingdoms.

On the 19th of June, 1580, a naval officer, with the free and manly deportment natural to that profession, and

the assurance of one who was aware of his own importance, introduced himself to the Governor of Dover, and addressing him as one gentleman would another, said to him :

"I leave immediately for London. I have made an appointment to meet a merchant there upon important business of state. He is expected to arrive in three or four days, and I beg of your Honor to give orders that he may not be delayed here, but be furnished with the necessary means for proceeding to London without loss of time. I make the same request for one of my men, who accompanies him."

"His name, sir?" asked the Governor.

"Edmund Patrick."

"Very well," replied the Governor. "The necessary orders shall be given for their departure without delay."

Four days after, the merchant landed at Dover, and was met on the shore by the agents of the Governor, who communicated to him the order that he was to proceed immediately to the capital. On arriving in London, he was much surprised to find himself received as a friend by several young men, who shook hands with him most cordially.

"My dear Edmund, here you are at last! We have been expecting you for the last four days. Have you had a happy voyage?"

"Yes, my friends; so far every thing has been satisfactory."

As they went along, his overjoyed friends said to him :

"Gilbert has bespoken you; we are all going to his house to dinner.

"And you will make my house your home," added Gilbert."

On reaching a point where they could not be overheard by the passers-by, Gilbert suddenly exclaimed to the

"Thank God, Reverend Father, you are safe!"

"And Father Parsons?"

"He is here. We are now going to see him."

The naval officer was, in fact, no other than Father Robert Parsons, who had thus, so to speak, commanded the Governor of Dover to facilitate the arrival of Father Edmund Campian and Brother Emerson in London. Their portraits, like those of many others, were placarded throughout the seaport towns, as well as in the streets of London; but no one thought of looking for them under the disguise of a naval officer and a merchant. Robert Parsons, on arriving in London, had learned that the mission had been denounced, that the most rigorous orders had been issued against it, and that any Jesuit found landing would be arrested and executed without even the form of trial.

This English mission, founded in 1579, by order of the Holy See, at the urgent solicitation of William Allen, an English Priest, who subsequently became Cardinal, consisted of Fathers Parsons, Campian, Rudolph Sherwin, Luke Kirby, and Edward Risthon. Brother Emerson, four English priests, and two young laymen accompanied them. They had separated so as to land at different ports, to avoid arousing suspicion, and to escape the notice of the officers of the Queen. We have seen how fortunate Father Parsons was in reaching London in safety, and the ingenious means he had employed to insure the safety of Father Campian, who did not know one of the young men who had met him on his arrival in the capital, but who quickly understood the object of this reception.

The two Fathers, thus safely within the prohibited limits, immediately commenced their labors. Father Parsons's first visit was to the Tower, there to comfort and strengthen Thomas Pound, who had become his brother. The joy of the young convert can easily be imagined on finding himself visited by a member of that Society of Jesus to which

he was so happy and proud to belong. The interview was too short for those two men, who were so closely united, although they had never seen each other before. But the minutes were counted for the prisoners, and it was necessary to use the greatest prudence. After visiting several families, and fortifying them in their faith, Robert Parsons went into the suburbs visiting the poor, whom he exhorted and instructed, hearing their confessions, and administering the sacraments. He then returned to the city, where he had left Father Campian. The latter, who was gifted with extraordinary eloquence, had, in compliance with the request of several gentlemen, preached at a meeting of their friends, whom he completely electrified by his oratory and erudition. The young men who were present expressed the great delight they experienced in listening to the admirable discourse of Father Campian, and other Catholics sought permission to be present on like occasions and share the same privilege. At length, in consequence of the frequency of these meetings, suspicion attached to the Jesuit, who was, therefore, watched, and it was high time his Superior arrived in order to check his zeal. Father Parsons ordered him to leave London immediately, to change his dress daily, never to remain two days in the same place, and to continue travelling until he was satisfied that those who were watching him had lost all trace of his whereabouts.

Elizabeth, informed by her officers of the presence of the Jesuits, and desiring to stimulate the zeal of the heretics, caused the report to be circulated that the Society of Jesus had sent emissaries into England, ostensibly for religious purposes, but, in reality, to organize a conspiracy against her person, in conjunction with the malcontent nobles; moreover, that they were furnished with full powers by all the Catholic sovereigns, and were authorized by the Pope.

In this state of affairs, it became necessary for the Jesuits to leave London. Before quitting the capital, Father Parsons called a meeting of all the Catholic priests, at which he conferred with them on the future well-being of their flock; and announced the instructions of the Father-General, to the effect that, under no circumstances, were they to interfere in the affairs of the state. Immediately after this meeting they left, and were sought for in all directions; but in vain, when the authorities, coming to the conclusion that they had embarked for the Continent, gave up their search, and returned to London.

While the Fathers were thus pursued, another Jesuit, Father Donnell, an Irishman, landed at Limerick, his native city. He had been sent by the Father-General to reinforce the missionaries, who were totally inadequate for the necessities of the three kingdoms. But no sooner had he landed, than he was recognized, arrested, and conveyed to prison.

"You can regain your liberty," said the official who had been deputed to interrogate him, "if you will renounce Popery; but, if you persist in professing that religion, certain death awaits you."

"By the grace of God," replied the missionary, "I will never profess any other faith than that of the Catholic, Apostolic, and Roman Church."

"And, moreover," continued the official, "your future prospects would be most brilliant. Our Queen will heap riches and honors upon you, if you will but publicly acknowledge her to be the supreme director of consciences, for she has a perfect right to impose upon her subjects the religion which she herself professes."

This proposition was most indignantly rejected by Father Donnell, who again declared his firm and unalterable attachment to the Catholic faith; whereupon, they tied his hands behind his back, placed a cord around

his body, the two ends of which were held by a man, and he was thus conveyed to Cork, where he was condemned to death *for his obstinate impiety in professing Catholicity in spite of the prohibition of the Queen*. Such were the words of the verdict. The Jesuit listened to the reading of this sentence with an expression of happiness, and joyfully gave himself up to his executioners, who placed the cord around his neck. But the demon of darkness did not ignore the all-powerful influence which the blood of the martyrs had had in those lands of which he had made conquest, and it was upon this heroic son of St. Ignatius, whose glorious martyrdom might rob him of so many victims, that he would now wreak his vengeance. He infused into the hearts of these infuriated myrmidons of the bigoted Queen a refinement of cruelty which our pen hesitates to trace. The martyr still lives; they rip open his body, and tear out his heart and bowels, which they fling into the devouring flames of a bonfire!

Father Parsons, on hearing of this cruel martyrdom, worthy the days of Nero, wrote to Father Everard Mercurian to send more Fathers to assist them in their labors. "We have so much to do here," added he, "that frequently we have but two hours during the night wherein to take rest." He well knew that the holy death of the glorious martyr Donnell, far from alarming his brethren of the society, would only still further stimulate their zeal.

IV.

THE mission in Brazil had been interrupted by the massacre of seventy-one of the Fathers, who had been cruelly martyred by the Calvinists; but, a year after, in 1572, Father Toledo landed on the Brazilian coast with twelve missionaries, of whom he was the Superior, and whom he immediately distributed in the various localities indicated by Father Joseph Anchieta. This holy missionary, whose

ardently desired their assistance, prayed fervently for their safe passage, since the disaster of the preceding year had deprived his cherished savages of so many apostles. He alone, by his individual exertions, had accomplished marvels among the barbarous tribes of the interior, into whose country he had fearlessly penetrated, after having preached the Gospel to the inhabitants of the coasts, and brought back to the bosom of the Church so many Europeans whom cupidity and bad passions had estranged from God. Barefooted, his rosary around his neck, his crucifix by his side, his breviary under his arm, and bearing on his shoulders his portable chapel, consisting of a small altar and some vestments, he went forward, without any guide but that all-sufficient one, the grace of God. Whenever he saw one of the natives, he advanced toward him with crucifix in hand. If a river separated him from the object of his charity, he hesitated not to precipitate himself into the stream, and to make for the opposite bank, calling aloud to the poor Pagan, whom he sought to win to God. If, at another time, sharp rocks, thorny brushwood, or the densely-spiked cactus were the impediment, he would work his way through them with equal zeal, not unfrequently, in the effort, leaving part of his clothing and lacerated flesh upon his traces; and ever, when he attained the object of his search, though his body might be torn and bleeding, and worn down with fatigue, his heart would leap with a holy joy. Did the savage, as was often the case, fly at his approach, the good Father would follow him, calling upon him, in gentle words of encouragement; and whenever he came upon a tribe he would extend his arms toward them, affectionately address them, and speak to them of that God who had loved them so much as even to die for them. Did they repulse him, he would fall on his knees, and implore them, with tears, to hear him. The Pagans, moved

by such tender proofs of his sincere desire for their eternal welfare, in most instances yielded, and became Christians. By these, and the like means, he succeeded in converting entire colonies. Almighty God, moved by his zeal and the almost superhuman exertions he made for His glory, accorded him the gift of miracles so abundantly that he seemed to spread them along his path; and he has been justly surnamed the Apostle of the Brazils, for the good which he effected was prodigious, and greatly facilitated the future labors of the Jesuits in that part of the world.

The Japanese mission was one of the most flourishing, but yet it needed more missionaries. In 1573, the General of the society ordered Father Gonzalve Alvarez, who was then at Macao, to proceed immediately, with three other Jesuits, to the Brazils. Father Alvarez was attacked with a serious illness, but that mattered not. It was of little import to a Jesuit whether he died on land or at sea, provided he died in the practice of obedience. Gonzalve Alvarez thus answered Everard Mercurian :

"All are agreed in portraying this voyage to Japan as most dangerous for me, on account of the state of my health. My sufferings and my enfeebled state are such that I can scarcely stand to offer up the holy sacrifice of the mass. But, no matter; strong in obedience, I go, and am ready to do all that it may please God to require of me. That which, above all else, consoles me, are the words which you recently addressed to me: 'If it should so happen that you die in this undertaking, you will have no reason to regret it.'"

These lines were written by Father Alvarez, at the moment of his embarkation. He was shipwrecked within sight of Japan, together with the three Jesuits who accompanied him. The news of this serious loss greatly afflicted the Japanese missionaries, and caused them to redouble their labors, well knowing that a long time

would elapse before further aid would reach them, and their ardent desire was to extend their utility far and wide.

The King of Omura, Bartholomew Sumitanda, had given battle to the *Bonzes*, whom he wished to exterminate, and, after defeating them, he called the Jesuits to convert them. The neophytes begged of the Fathers not to risk their lives in this useless attempt; but the Jesuit is ever intrepid and fearless of danger. Three of the Fathers went to Cori, a town occupied by the *Bonzes*, and succeeded in converting them.

Civandono, King of Bungo, wished his son, who was only fourteen years of age, to become a *Bonse*; but the young prince declared his determination to embrace Christianity, whereupon the King sent for Father Cabral to instruct and baptize him. The Father also had the happiness to see all the high personages of the court who attended his instructions ask to be baptized at the same time as the young prince, who received the name of Sebastian. The King of Arima, struck by these examples, imitated them, and was also baptized in the beginning of the year 1576. About this time, the first monumental church in Japan was erected at Macao, the capital of the empire, which, until then, had possessed but very poor chapels, totally inadequate to accommodate the great number of Christian worshippers. All the Christians were anxious to contribute toward the expense of the building and decoration of this church, and they begged that it might be dedicated in honor of the Assumption, as a commemoration of the arrival of the great apostle, Francis Xavier, who first set foot in Japan on that feast.

At length, in the year 1577, thirteen of the Fathers came to devote themselves to the extension of Christianity in this promising locality, and Father Cabral availed himself of this opportunity to erect a college and a novitiate, which should become the nurseries of

future holy martyrs. The fortune of Brother Louis Almeida was applied toward this great and important undertaking. Almeida was not in holy orders. A rich merchant-seaman, he had known the illustrious and holy Apostle of the East, was present at his death at Sancian, and had conveyed his venerated remains on board his vessel from Sancian to Malacca. He had witnessed the innumerable prodigies effected by the glorious saint during the last months of his admirable life and after his heroic death, and he had quitted the world in order to devote himself to Almighty God as a member of the Society of Jesus. In it he became a catechist and preacher, following the missionaries on their stations, but had been allowed to retain his fortune for a few years longer for the necessities of the missions. Such was the position of Louis Almeida, who was always called *Father* by the Japanese, in common with the other members of the society.

On the 28th August, 1578, Civandono, King of Bungo, yielding, at last, to the secret promptings of his conscience and to the exhortations of Father John, a Japanese Jesuit, received baptism, taking the name of Francis Xavier, in memory of the saint whom he had so much loved. His eldest son, Joscimond, was also baptized at the same time. The King then relinquished the reins of government into the hands of his son, and retired from the court. He built a town in the kingdom of Fiunga, the inhabitants of which were all Christians. The Queen of Joscimond still continued in idolatry, but before long she expressed a desire to be baptized. This was a grace which the Jesuits accorded only after a long perseverance, rendered necessary by the naturally inconstant character of the Japanese. The King complained to Father Froëz of his protracted delay in satisfying the ardent desire of his wife to become a Christian.

"You see, Prince," replied the Jesuit, "how widely our law differs from that of the *Bonase*. Where is the one among them who, at the request of a King, like you, would refuse to initiate the Queen in the mysteries of his sect? But the Christians pursue a different course when the eternal salvation of a soul is in question; they do not act precipitately. The Queen is not yet sufficiently experienced in the practice of our holy religion, and those of high rank are never allowed to become members of it until they are prepared to serve as models to all by an exemplary and edifying life."

At this period, 1579, Japan possessed twenty-nine Jesuits and one hundred thousand Christians.

The Grand Mogul, Akebar, desired also to learn the doctrine which the renowned Xavier had introduced into the East, and which his followers and brethren had so successfully taught and propagated. He had requested the Viceroy of the Portuguese settlements in India to send him ministers of that religion, and Father Everard Mercurian selected for that mission Fathers Rudolph Aquaviva, nephew of Father Claudio Aquaviva, Anthony Montserrat, and Francis Henriquez.

The three missionaries reached their destination in 1579, and were received with marked distinction and cordiality by the Emperor and the nobles of his court. But they could not prevail upon them to embrace a religion which condemned every vice and required the renunciation of every bad passion. The moment of grace was not yet arrived for this people, who blindly abandoned themselves to their foolish pride; and, after having labored in vain for some time, Father Rudolph requested to be allowed to return to Goa. Akebar was much grieved at the departure of the missionaries, whose society he greatly relished, whose virtues and teachings he admired, but

whose advice he had not the courage to follow. When they were leaving, he permitted them to take with them four Christian slaves, whose freedom had been obtained by Father Rudolph.

On the 18th March, 1580, John Francis Bonhomi, Bishop of Vercell, and Apostolical Nuncio in Switzerland, communicated to the Holy See the condition in which he found that unhappy country, which the preachings of the apostate canon, Alderic Zwingle, had almost entirely drawn over to error. "To remedy this evil," added the Nuncio, "to destroy irreligious principles, and to bring back faith and morals to their pristine purity, there is only one means, which is to erect a college of Jesuits at Freiburg." The Pope requested the General of the society to send to Freiburg two of the Fathers from the Province of Germany, and Peter Canisius was, consequently, called from his seclusion to go and found this college, and bring back to the Church those unhappy souls of which heresy had deprived her. It was there that the illustrious Canisius spent the last years of his life, preaching the Gospel and educating the young—at one time climbing to the very summit of mountains, at another wending his way into valleys, spending the last days of his holy old age in this humble apostleship, and leaving every-where an imperishable monument of his gentle virtues and eminent piety.*

On the 1st August, 1580, Father Everard Mercurian resigned his soul to God, leaving the society in a state of

* After his death, the people visited his grave in crowds, and, by his intercession, obtained such signal graces, that the authorities were unable to arrest their enthusiasm, and prevent them from paying a sort of public worship to him whom Germany and Switzerland claimed respectively as their Father and Apostle. The Church has since decreed the title of Blessed to Father Canisius.

prosperity, which was the consolation of his last mon
At this time the Society of Jesus numbered more
five thousand members, one hundred houses, and tw
one provinces.

On the day following the death of Father Meret
Father Oliver Manares, who was Vicar-General d
the vacancy of the Generalship, convened the Ge
Congregation for the 7th February, 1581.

Generalship of Father Claudio Aquaviva,

FIFTH GENERAL.

1581—1615.

I.

AMONG the number of the professed members of the Society assembled at Rome for the General Congregation were the last two surviving companions of Ignatius of Loyola. Alfonso Salmeron and Nicholas Bobadilla still lived, and were called to the assembly to nominate and appoint his fourth successor. A peaceful and happy old man was that of these two veterans of the Society. They had seen its birth, growth, and rapid development, and beheld it shining forth with such dazzling brightness, that each day seemed, as it were, a new and touching realization of the Divine promise, "*I will befriend you.*" On the 19th February, 1581, Father Claudio Aquaviva was elected fifth General of the Society of Jesus. He was the son of Prince John Anthony Aquaviva d'Atria and Sabella Spinelli. Entering the Society at an early age, he possessed its spirit in an eminent degree. Providence seemed to indicate, by this choice, the new struggles and duties which the Society would have to sustain. When Father Possevin had quitted Sweden, leaving several of the Fathers there to continue his labors. During his sojourn in that country he had won the love and veneration of the Catholics, the esteem of the Lutherans, and the affection of the King. He had come to give an account

of his mission to the Sovereign Pontiff, and was about to enter upon another, the interesting incidents of which we regret being unable to relate.

The Czar of Russia, Iwan IV, had taken possession of Livonia, and threatened Poland. Stephen, who had foreseen his designs for conquest, had hastened to encounter him with a large army, and had succeeded in forcing him to retreat to the other side of the frontier. Iwan, fearing that the King of Poland might push still further his victorious army, sought the most powerful mediator he could think of, and, schismatic though he was, he determined to appeal to the Pope, feeling persuaded that a sovereign so attached to the Church of Rome as Stephen was, would not offer any opposition to the interference of its supreme head. With this object in view, he sent an ambassador to Rome, in the person of Thomas Severigene. The Pope, hoping that some advantage might accrue to the Church, agreed to act as mediator between the two belligerent powers, and confided to his Legate, Father Anthony Possevin, this difficult negotiation, instructing him to stipulate with the Czar of Russia, as the basis of the treaty of peace, that he should accord a free passage through his states to the nuncios and missionaries who might be sent by the Holy See to India, Tartary, and China, as well as a guarantee for the free exercise of their religion for the Catholic priests and merchants of Muscovy.

On the 15th December, 1581, the conferences of the Congress of Ambassadors was commenced at Chiverona-Horca, near Porchow. Russia was represented by Duke Demetrius, Peter Jeletski, and Romain Olpherius; Poland by Sbaraski, Palatine of Breslau, and Duke Albert Radzi-vill; and Sweden by Christopher Warsevicz, brother of the Jesuit Father of that name.

Previous to the opening of the Congress, the whole of the ambassadors attended mass, after which the session was

commenced. Father Possevin, in his capacity of the Pope's Legate, presided, and, having received the credentials of each of the plenipotentiaries, ordered that the negotiations should be entered upon. The discussions were animated, and frequently bitter and sarcastic; but the Jesuit, ever calm and dignified, and always acting as the minister of peace, showed himself master of the situation in which he was placed, calmed the frequent storms and ebullitions of feeling, and exercised such a mild influence over the entire assembly that no one could take exception to his proceedings.

Poland insisted that Russia should renounce all claim to Livonia, and, moreover, urged her right to hold the town of Veliki. If these propositions were refused, she threatened to resume hostilities. The representatives of Russia assured the Legate that their instructions empowered them to agree to the cession of Livonia, but that they were not to sign this concession until the last moment, and that they could not go further without consulting the Czar. Father Possevin, seeing the Congress prolonged, and fearing fresh delays, endeavored to reconcile the parties to mutual concessions. Duke Demetrius dared not, he said, exceed his instructions. The treaty was drawn up, and ready to be signed. The moment was a critical one.

"I can not agree to the relinquishment of Veliki, Reverend Father," said he to the Legate. "What do you advise?"

"Your sovereign desires peace," replied Father Possevin; "he desires it at any price, as you are aware, and yet, for fear of incurring his displeasure, you hesitate to exceed your instructions. Well, I will be responsible for the risk you run. Write, and tell Iwan IV that it is I who have induced you to exceed his instructions, and say that, on my arrival at Moscow, according to the promise

I have made to his Serene Highness, I am prepared to give my head, if he thinks I have gone too far."

It was agreed that, for the protection of the Russian ambassadors, the question of the cession of Veliki should be left to Father Possevin, or to one of the Jesuits who accompanied him. But, at the very last moment, another complication presented itself. The sovereigns of Europe recognized the Czar of Russia simply as Grand Duke of Muscovy, and the Polish ambassadors contended that the wording of the treaty gave no other name to Iwan IV; the title of Czar signifying Emperor, they refused to accord it to him. The Russian ambassadors, on the other hand, were instructed, in the event of the question of this title creating any difficulty, to refer it to the Jesuit Legate in order to have it recognized in the treaty. Faithful to their instructions, they secretly sought an interview with Father Possevin, during the night of the 31st December and 1st January, 1582, and had a long conference with him on the subject. The Duke Demetrius, being unable to bring him to his view of the question, said:

"But, Reverend Father, my sovereign has acknowledged the Pope's title of Universal Pastor of the Christian Church. You, Father, who are his ambassador, cannot, surely, feel a greater repugnance in using your influence to have accorded to Prince Iwan the title of Czar."

"Your master," answered the Legate, "has given to the Sovereign Pontiff the title with which every Catholic prince honors him; but, up to this time, I know of none who have accorded to the Grand Duke the title of Czar."

This reply put an end to the discussion. On the 15th January the treaty was signed, and, according to the custom of the north, it was confirmed by the touching ceremony of the kissing of the cross. All the parties assembled in the chapel, where Father Possevin said mass, after which they placed upon the altar the official documents,

signed by the contracting parties, and then the Muscovites passed up in rotation, and, kissing the cross which the Legate held in his hand, they solemnly swore that they accepted the conditions of the treaty. The ambassadors afterward added, at the end of the treaty,

"We have gladly signed the treaty of peace, and we have ratified it by the veneration of the cross, in the presence of the Reverend Father Anthony Possevin, Legate of the Holy Roman Pontiff, Gregory XIII."

The ceremony concluded, Stephen II said to the Legate :

"Reverend Father, it is to you, more than to her arms, that Poland owes the possession of Livonia. I will, therefore, place that province under the protecting care of the Society of Jesus; and I beg of you to send some of your Fathers thither to establish colleges, for heresy is there rampant, and I am confident the Jesuits will speedily extirpate it."

Having promised the King not to forget this request, Father Possevin proceeded to Moscow, in order to complete his mission. He was accompanied by the Russian ambassador, and, along the entire route, he was addressed by the title of Pacificator of the North. In fact, his journey to Moscow was one of triumph. The Czar, unable to swerve from the promise he had made, said, although reluctantly :

"I grant you all that you ask in the name of the Sovereign Pontiff—the passage through my states for his nuncios and missionaries, the free exercise of their religion to the Catholic priests and merchants—but I do not wish that my subjects be allowed to enter the churches or chapels that you may erect. The deed of this concession is about to be drawn up, and as it is you who have obtained it, it is you, Anthony Possevin, who shall deliver it to the Pope."

In his last interview, when taking leave of the Czar, the Father was loaded with the most costly and magnificent presents. He had gone on this mission for the glory of God, and in obedience to his superior and the Sovereign Pontiff, but not for the honors and presents thus lavished upon him. He had accepted these honors out of respect for the Holy See, whose Legate he was, and he received the rich presents in the same spirit; but those which were presented to himself personally, he distributed among the poor on leaving the Kremlin. To the Russians, such disinterestedness was an enigma.

The Pope was more than satisfied with the results secured by the talent and diplomacy of the Jesuit; hence he was unwilling that he should return. His Holiness had just heard from the King of Poland the news of the sad and deplorable condition of Livonia and Transylvania, which were harassed and overrun by the Arians, Anabaptists, Lutherans, and Calvinists. He expressed his desire of opposing to all these sectarians the learning and eloquence of Father Possevin, "whose able counsels," His Majesty added, "were especially needed by himself, in order to enable him to surmount the many obstacles which had been raised around him by these various sectarians." Gregory XIII, therefore, commanded Father Possevin to proceed to Livonia, in compliance with the request of Stephen II, and the Jesuit, having first obtained the sanction and blessing of the Father-General, set out on his journey. He made the journey from the Eternal City to the Court of Poland on foot, and thence to Transylvania, and called upon all the leading preachers of the various heresies to assemble at Hermanstadt, where he proposed to hold public conferences, which proposition they accepted. The ultimate triumph of the learned Jesuit was not for one moment doubted by any of the learned men present at this controversy, and the sectarians, publicly convicted of

error, ignorance, and dishonesty, found themselves compelled to retire. In order to consolidate his work, and conform to the royal intentions, the victor founded colleges in that province, and also established a seminary at Klausenburg.

In 1583, Anthony Possevin was present at the Grand Diet of Warsaw, in the quality of Pope's Legate, where he succeeded in obtaining important decisions in favor of the Catholic faith. At this time Poland had become so powerful as to be a cause of anxiety to Germany, and every thing tended to indicate a fearful rupture between Rudolph and Stephen. In order to prevent a war, which appeared to be inevitable, the two sovereigns agreed to submit their difference to the mediation of the Pope, begging, at the same time, that he might be represented by Father Possevin, in whom both had the most implicit confidence.

His Holiness acceded to the joint desire of the two monarchs in selecting the Jesuit Father as his representative, and negotiations were at once commenced, and were progressing to the entire satisfaction of both parties, when suddenly a clamor arose in the ranks of the heretics throughout the country. The Sectarians expressed their astonishment that the Germans descended so low as to submit to the conditions imposed upon them by a man of mean origin. It was, in their estimation, a humiliating page in the history of the Empire, and one of which posterity would feel ashamed. They also expressed their astonishment that the Poles, whose sagacity was proverbial, should submit to the contempt which the Society of Jesus evinced for them in appointing such an arbitrator—one who had elucidated the most difficult propositions and solved the most intricate questions with a clearness and rapidity unparalleled. The two sovereigns knowing the source of these reports, heeded them not, and the negotiations were

continued. But the heretics did not cease to agitate. They could not forgive the society for the influence and ability of one of its most eminent members; and Father Aquaviva, who was alarmed at this European celebrity of one of his children, had an interview with the Pope, and begged of His Holiness to recall Father Possevin. "The society," said he, "was founded solely for the glory of God and of his Church, and not to serve the political designs of sovereigns. To employ our Fathers in such negotiations is to expose them to the danger of acquiring a taste for the world totally incompatible with their vows; it is launching them upon a perilous sea, and it might lead to consequences deplorable for the institute and for the Church. It is not for Possevin that I fear the plaudits of the world; his virtue is known to me. But there is danger for the society, and your Holiness must preserve us from it."

Gregory XIII duly appreciated the apprehensions entertained by the General, and, however much he might regret it, consented to recall Possevin; or rather to relieve him from his position of Nuncio. No sooner was he thus delivered from his arduous diplomatic duties, than he resumed his apostolical mission, and devoted himself exclusively to his holy ministry—at one time preaching the Gospel to the country people, at another sojourning in the towns, combating heresy and revivifying the faith, founding colleges in the principal points along his route, until, at length, he received the surname of Apostle of the North.

II.

ONE day, in the early part of May, 1581, a man, apparently about forty years of age, presented himself at the London residence of Lord Walsingham, then Secretary of State. His arrival was evidently not unexpected, for he *assumed* the bearing of a person of importance and stand-

ing. His name was George Elliot. Lord Walsingham, without paying the ordinary courtesy of offering him a seat, said, disdainfully :

"Well, what information have you to communicate touching the well-being of the state?"

"I have to inform your Lordship that I can perform a service that can not be too well paid for, and, if it please your Lordship to accede to what I may request, I will undertake to render that service."

"Should your proposition be worth the value you set upon it, it shall be entertained. Speak."

"It is this: Your Lordship is aware that searches have in vain been made to discover the Catholic priests, particularly the Jesuits; and that, on the 29th of April, during the night, the houses where they were supposed to be secreted were forcibly entered, but without success. There are, as you are aware, two Jesuits who do more harm than all the rest of the Catholic priests united. Robert Parsons and Edmund Campian have, in one year, made more than ten thousand Catholics in England.* I have this on the best authority. All your investigations have produced no other result than the discovery of Alexander Briant, their friend,† and of the chalice that

* A few weeks after this, Dr. Allen wrote: "The Fathers have made more Catholics in England in one year than they could have done elsewhere during their lifetime. It is computed that there are ten thousand more Catholics in England now than there were a year ago."

† Alexander Briant was twenty-eight years of age. He underwent a judicial examination, was subjected to the punishment of hunger and thirst, and to the torture of the "thumb-screw," to make him reveal the whereabouts of the Jesuits; but in vain. After each application of the torture, he replied: "I will not tell you. Not that I do not know. I have seen them, and lived under the same roof with them. Subject me to what torment you please, you will never learn any thing more from me."

was used at the mass on the day preceding his arrest. You see I am well informed."

"What do you desire?" continued the minister. "Be brief. Can you secure them?"

"If your Lordship will insure me wealth and honor, I will guarantee to discover, not Robert Parsons, whom I do not know, and who may, therefore, escape me, but Edmund Campian, whom I do know, and who is of far more importance, as being the author of the '*Ten Reasons*.'"^{*}

"Are you sure to succeed?" asked Lord Walsingham, casting a withering look of contempt upon Elliot.

"Yes, my Lord, I am quite sure."

"You have, then, kept up correspondence with the Papists?"

"I have, my Lord."

"Well, you shall have riches, if not honors; that will suffice, I presume?"

"Your Lordship will understand that I shall require to be secured against the revenge of the Catholics, and that the Government will assist me, should it be necessary, to seize upon my prey whenever I may discover it."

"All requisite means shall be furnished you; but you offer poor security for yourself. Take care what use you make of the power given to you."

^{*} This treatise had been privately printed in the house of John Stonar, and subsequently extensively circulated in the city of London. It combated the errors of Anglicanism with such ability and moderation, and the style was so attractive, that its popularity was extraordinary, and led to numerous conversions. The Protestant ministers, unable to refute its arguments, declared it an offense against the laws. They assumed that, under pretext of making converts, the Catholics conspired against the Queen, and that the Jesuits, urged by the Pope and the King of Spain, were organizing a plot against the life of Elizabeth. The author of this work was, therefore, declared guilty of high treason.

"As a material guarantee, I at once hand over to your Lordship John Payne, a Catholic priest. He is with his parents, where you will find him."

"He who has always been your friend? That is enough. Go; your commission shall be sent to you."

These latter words were addressed to George Elliot, in a tone of profound disgust. George had just betrayed his benefactor as a pledge of his future infamy!

A few days afterward, John Payne ascended the scaffold, whence his soul took its flight to heaven. The apostate informer received his royal commission, and Elizabeth commanded the governors of the provinces to obey his orders.

In the mean while, Robert Parsons had ordered Edmund Campian, in order to evade the continuous search that was being made by the spies of the Queen, to retire to the county of Norfolk, where he was known only by name. On his road, Father Campian had to pass by Lyford House, which was occupied by a family named Yates, where he had obtained permission to stop, in order to satisfy the ardent desire of its members, who had frequently entreated him to afford them the consolations of his ministry. After remaining some time, administering the sacraments and comforting those who had the advantage of his advice and spiritual aid, he was about to take his departure, when the Catholics of the surrounding localities earnestly entreated him to remain over the following day, which was Sunday. The good Father could not refuse, and consented to postpone his departure. This was the 15th of July, 1581.

From an early hour on the following morning, the servant who attended at the gate of the mansion noticed, among those who came to attend mass, a person whom he had formerly known in London, but whom he had not

seen for a long time. After the interchange of the ordinary salutations, the new-comer said :

"Seeing many persons making toward the house, and thinking, perhaps, that you were so happy as to have a priest here, and to-day being Sunday, and all those who have the opportunity being compelled to hear mass, I thought I would request the favor of being allowed to be present."

"Most willingly," answered the faithful domestic. "Our master is but too happy to afford the opportunity to all the Catholics of the country to attend the chapel, for there is no danger of Catholics informing against him. I will at once conduct you to the chapel."

"And who is the priest you are fortunate enough to have here?" asked the stranger.

"I do not know his name. He does not belong to this country, for none of the Catholics here know him."

The visitor took his place in the chapel near the door, and, during the mass, exhibited a feverish agitation. The officiating priest was known to him. The mass over, the same priest delivered an affecting discourse, which the unknown visitor seemed to listen to with distraction, or as though he were preoccupied. A close observer would have been alarmed at the expression of his countenance; the discerning physiognomist might have there read the two words *apostasy, treachery*; for that personage was none other than George Elliot. No sooner was the service concluded than he departed hastily, and sought the nearest town, where he secured the services of the soldiery, with whom he returned to Lyford, and had the house surrounded. But Father Campian, who had seen the soldiers approaching, said :

"It is I whom they seek, and God forbid that others should suffer death with me or on my account!"

"What are you doing?" said the lady of the mansion, arresting the progress of the Father. "You are about to present yourself to your executioners! Wait, at least, until they find you. Persecution has made us ingenious. For our sakes, you must follow me. I am going to conceal you."

Father Campian yielded; and it was high time, for scarcely had he attained his hiding-place, into which he was accompanied by two other priests, when the apostate traitor entered the house, preceded by the agents of the Queen. He immediately instituted a thorough search from cellar to attic. He questioned the servants, sounded the floors, the walls, and the ceilings; but no Jesuit was to be found. Night approached, and he took his departure, but returned again the following day, and renewed his search, without any better result. The traitor was furious. He desisted from further investigation, and determined upon quitting the place. In descending the stairs, he uttered a last bitter imprecation, and dashed against the wall the instrument which he had used to probe the doors and hiding-places of the house. The wall gave back a hollow sound, whereupon the soldiers were ordered to break it in, the apostate himself striking it with maddened frenzy. The edifice appeared to tremble, and, a few stones being removed from their original position, fell to the ground, causing an aperture, from which Edmund Campian made his appearance, with his hands and eyes raised toward heaven. Two secular priests were by his side, for they had accompanied him to his hiding-place, and would now share his fate. Elliot at once commanded the Queen's agents to seize the three Papist priests, and he had them incarcerated provisionally in the prison of the nearest town. Soon afterward, orders were issued by Elizabeth for the removal of the Jesuit to London.

The 22d of July was a Saturday, and at an early hour

of the morning, when the market was thronged with an influx of the lower orders, the apostle prisoner, in custody of his guard, arrived at the gates of the city. At the same time, the populace, who had been bribed for the purpose, sent forth loud and continuous plaudits for the Queen, which were followed by vociferations and maledictions against the Church and the Jesuits. Upon the good Father, who was a perfect stranger to them, they heaped imprecations and abuse. All they knew was, that some one had propagated the report that he was a dangerous conspirator.

The Jesuit, ever gentle and humble, but, at the same time, grave and dignified, was to be seen in the distance, bound like a felon, and placed on a tall horse, his hands tied behind his back, his feet fastened together with a cord, while upon his head was placed a hat, to which was affixed a placard, with the inscription, in large letters, "Edmund Campian, a seditious Jesuit." The good Father smiled at the ignorant rabble who surrounded him, and prayed Almighty God to *forgive them, for that they knew not what they did*. But suddenly the fury of the populace was attracted in another direction. It was no longer the prisoner; it is no more that innocent victim of error and tyranny that the crowd insulted and execrated—it is the traitor apostate, George Elliot! He had sought to witness and gloat over the humiliation of that Jesuit whom, in bygone times, he had called by the endearing term of Father, and whom he had so recently betrayed and sold for a few pieces of gold. Knowing the road by which the apostle was to pass, he had stopped among the crowd to add his invectives to those of the enraged mob, when suddenly a loud voice was distinctly heard, above the rest, crying out:

"Behold the man who betrayed him!"

"Who is it?"

"It is he. It is George Elliot. It is he who sold him for money!"

"Shame, you Judas! accursed, Iscariot! To the river with the traitor! to the gibbet with the Judas! No; to the stake!"

No one now took any more notice of Father Campian. All they seemed to desire was to wreak their vengeance on the traitor Elliot, who, on his part, had little expected to hear such maledictions against himself.*

On arriving at the Tower, Edmund Campian was handed over to the governor of that prison, Lord Opton, who had him placed in a subterranean dungeon, which was so small that he could not stand upright, and so contracted that he could not stretch his limbs. Thus cramped up, deprived of light, air, and the possibility of even stretching his weary limbs, he remained imprisoned during nine long days.

On the night of the 2d of August, the agents of the Queen made their appearance in his dungeon, and, having ordered him to follow them, conducted him to the palace of Robert Dudley, Earl of Leicester. The Queen's favorite was accompanied by the Earl of Bedford and two of the Secretaries of State. Edmund Campian, pale and emaciated from excessive suffering, his hands still tied, appeared before these high and mighty personages with a noble and lofty bearing, which commanded their respect. The Earl of Leicester commenced by asking him this question:

"With what mission were you and Father Parsons intrusted by the Pope?"

*The only reward he received for his treachery was a few pieces of gold, sent him by Lord Walsingham, who requested that he might not be further importuned by him. Forsaken by all his former friends, and becoming an object of contempt and disgust to all, George Elliot fell into such a low state of misery and wretchedness that he was literally eaten up by vermin.

"To keep alive the faith in Catholic hearts, to bring back to the right path those who had allowed themselves to be led into the ways of error, and to defend Catholic truths against those who attacked them."

At this point another personage entered the chamber; it was the Queen. The prisoner saluted her respectfully, but with a dignified manner that did not escape the penetrating eye of Elizabeth.

"Do you believe that I am really Queen of England?" asked she.

Father Campian made an affirmative inclination, but did not utter a single word. The Queen resumed, strongly emphasizing every word:

"Well, I offer you life, liberty, wealth, and honors if you will serve me."

"I shall ever be your subject," replied the distinguished Jesuit; "but, while I am an Englishman, I am, first of all, a Christian—a Catholic!"

Elizabeth retired, without uttering another syllable. Her avowed end in the persecution of the Catholics was the punishment of conspirators. She was conscious of the odium that her cruel tyranny would attach to her name, and she sought to justify it by political motives. It was computed that, from the 15th July to the 31st of August of the preceding year, 1580, fifty thousand Catholics had been arrested and imprisoned, and deprived of their property, by confiscation, for refusing to attend the Protestant services and sermons. In the jail record this was the only crime attributed to them, but in that crime the Queen saw a conspiracy against her life.

Father Campian was conveyed back to his dungeon, at the Tower. A few days afterward, he was taken to the torture-chamber, where the magistrates put the following questions to him, which they had previously committed to writing:

"At whose instigation, or by whose order, are you in London? For what purpose are you here? Who are those who have lodged, supported, and assisted you? Where, and in what manner, have you had printed the book entitled '*Ten Reasons*'? Where, and in the presence of whom, have you celebrated mass? Who are those whom you have converted to Popery? What are the sins of those whose confessions you have heard? What is your opinion of the Bull of Pius V?"*

All the implements of torture were there, and the executioners were beside them. Edmund Campian had maintained a perfect silence, and waited impassibly until the magistrates had exhausted their list of questions, when he said to them, with the same serenity and dignity which he had maintained throughout:

"Among the questions you have just propounded to me, there are several which an honest man must leave unanswered, and some which a priest must not understand; but there is one which my conscience allows me to answer, and I will do so. My treatise of the '*Ten Reasons*' was sent by me to Father Johnson and Thomas Pound."

This was, in fact, no answer at all. Johnson and Pound being in prison, it was well known that they had received this book. Orders were immediately given to place Father Campian on the rack. The Jesuit underwent the torture without even a murmur of complaint. Eight days afterward, he was subjected to a repetition of the same torment, which he bore with the same patience, fortitude, and serenity. When they considered him sufficiently exhausted by excessive suffering, the ministers contended that the Jesuit had not been put to the test, for they knew that the Queen desired either his

* By this Bull, Pius V excommunicated Elizabeth.

death or his apostasy. He was, therefore, conducted to the Parish church, where Alexander Newell, dean of St. Paul's, and Doctor Day, rector of Eton College, were in attendance to lay before him their charges and accusations against Popery and the Society of Jesus. They hoped that the learned Father Edmund, having no more strength, and dragged thus before them in a dying condition, would be incapable of answering them, and that they might triumphantly publish his defeat. He was allowed the assistance of Father Rodolph Sherwin, who was likewise a prisoner, in order to prove the liberty of defense accorded him; but he was prohibited from speaking upon any other points than those upon which he was challenged. The attendance on the occasion was numerous. Among the rest was the Governor of the Tower.

When Father Campian appeared on the stand, every eye was turned upon him, and the martyr, without uttering a word, showed the weakness of his body and displayed the vigor of his faith. The appearance of his limbs, which were either bruised or dislocated, plainly told the tortures he had endured.

"You have scarcely been touched," said Lord Opton.

"I can speak of that more knowingly than you," replied the sufferer; "for you have but given the orders."

The theological discussion was most animated, and was supported by Father Campian with a power of logic and eloquence which was little expected by his adversaries. They had stated that there would be four days' discussion, but this first sitting appeared to them more than sufficient, and they declared that it should not be continued. Lord Opton had just asserted that the Jesuit, under the torture of the rack, had revealed all that they wanted. The illustrious martyr was not allowed the opportunity of making known his protestations against this infamous calumny, and was taken back to prison.

Thomas Pound received the information in his dungeon that Father Campian had betrayed not only family secrets, but even those of the confessional; but he refused to give credence to the scandalous report. Nevertheless, he informed his brother martyr of the trouble and the affliction it had caused him. Father Campian immediately replied:

"I feel that I have the courage, and I trust that God will give me the strength, never to allow them to force from me, by all the tortures they may apply, a single word that may be prejudicial to the Church of Jesus Christ."

Lord Opton intercepted this letter, and used it to prove the existence of a conspiracy of the Catholic sovereigns and the Pope against the life of Elizabeth.

On the 18th September, Father Edmund was confronted by two new opponents, in the persons of Doctors Good and Folke, who were this time triumphantly to defeat and confound him. Indeed, in order to facilitate his overthrow, they took the precaution of putting him to the torture for the third time before conducting him to the meeting. But they had not taken into consideration the all-powerful assistance of Almighty God. The heroic apostle so vigorously sustained this new attack, and so courageously defended the faith of the Church, that the Earl of Arundel, son of the Duke of Norfolk, who attended the discussion, unable longer to resist the convincing arguments of Father Edmund, publicly declared himself a Catholic.

The holy martyr had to atone for this triumph by renewed tortures; and, while the executioners tore his flesh asunder, and dislocated his limbs, he sang the *Te Deum*, and his persecutors despaired of ever conquering his sublime courage. On two subsequent occasions was he examined, as were also several other Jesuits and some secular priests, who, like himself, were state prisoners. At

length, on the 20th November, they were all brought up before the Court at Westminster, where Father Campian, as spokesman of the party, answered the six questions that were put to the accused :

" These are not the questions to put before this tribunal, which was constituted for the purpose of trying actual deeds, and not of prying into secret thoughts. Its duty is to try those brought before it by the production of witnesses, and not by inquisition. The University, with theologian against theologian, is the proper place for these discussions and controversies, which should be supported by arguments drawn from Holy Scripture or the writings of the Fathers. Among those who are to judge me from my answers, I do not find one theologian, not even a literary man. I have, then, no explanation to offer."

We will not enter into the horrible details of the tortures which the missionary and his companions had to endure. We will simply remark, that they never for a moment lost their patience or serenity. And we would request the reader to bear in mind these remarkable lines of the Protestant Schæll: " In fine, by the means of one of those conspiracies which party spirit has ever been ready to invent, means were found by which Campian and twelve of his pretended accomplices were found guilty of high treason, and condemned to death. Campian, and some of his companions, who might be charged with having sought, in their fanatical ardor, the honor of martyrdom, but who were certainly innocent of any political offense, were executed on the 1st December, 1581. The execution of the others was postponed, in order to afford the people the occasional diversion of a public execution."*

Yet Protestants complain of the intolerance of Catholics!

* *Cours d'histoire des États Européens. Tome xviii, page 2.*

When the news of the martyrdom of Edmund Campian was announced in the English College at Rome, one common cry escaped from the young hearts of those future apostles. They all requested to be allowed the honor of replacing these valorous champions who had just ascended to heaven ; but only a few obtained this favor.

III.

FROM the very foundation of the Society of Jesus, its members had been accustomed to hear themselves accused of being the cause of all occurrences, misfortunes, and plagues, as well as of all sorts of crimes. They were then little surprised, in 1582, to learn that they were charged with having caused confusion in the seasons, in order to succeed more surely and more quickly in destroying the world. In every age calumny has delighted in taking advantage of human credulity. A learned man of the period of which we write, Dr. Lilio of Verona, had attempted to reform the old calendar. The Pope had appointed a congregation to investigate this proposition of reform, the carrying out of which appeared to be beset with numerous and insurmountable obstacles, and His Holiness had intrusted a Jesuit, celebrated for his astronomical and mathematical knowledge, with the solution of these difficulties. This Jesuit, who was a member of the congregation convened by Gregory XIII, was Father Christopher Clavius of Bamberg, in Bavaria, then commonly called the Catholic Euclid. The idea met the approval of Father Clavius, and he changed Dr. Lilio's plan, so as to render the execution of this reform not only practicable but perpetual. In order to convey some conception of the theory to the Pope, he wrote his *Computatio Ecclesiastica*. His plan, which was admired as the solution of a problem which, until then, had been regarded as insoluble, and the utility of which would be invaluable to the entire world, was

definitely approved by Gregory XIII, who ordered that henceforth it should serve to regulate the ecclesiastical year.

The Gregorian calendar, as it was termed, was at once adopted by the Catholic sovereigns ; but " the Protestants of all denominations," says Voltaire, in his *Essai sur les Moeurs*, " obstinately persisted in refusing to receive from the Pope a truth which, had it been proposed by the Turks, they would have willingly accepted." A general commotion against the Jesuits arose thereupon throughout Germany. " Not satisfied with arresting every-where the progress of the Reformation, and of restoring to Popery so many Calvinists and Lutherans, the Jesuits have upset the calendar, changed the seasons, and wish to turn the world upside down. It is now our turn to overthrow the Jesuits, by forcing them to disappear forever. Is it not enough, added they, to rule both the people and kings, to constitute themselves the arbitrators of nations, to determine between sovereigns whether there shall be peace or war? Was there ever known a religious order that exercised such influence? And what danger may not be feared from a power which spreads itself over the entire universe? It is high time that the society should be destroyed, annihilated. In the mean while the calendar which they have invented must be rejected."

These exaggerations spread even throughout Catholic countries, and then, as now, instead of tracing them to their true origin, the people implicitly and passively believed them ; and then, as in our own time, no one questioned whether the reports were probable or not. This would have needed reflection, and, without investigating the matter, they found it easier to receive an opinion already formed than to take the trouble of examining for themselves. From time immemorial, the spirit of darkness has seriously relied upon the general credulity, and it must be admitted, no matter how humiliating to human pride the

fact may be, that it has seldom been without some share of success.

While the heretics were thus agitating in the ranks of the Catholics the necessity of abolishing the Order of the Jesuits, Pope Gregory XIII inaugurated, with great pomp, the magnificent church of the Gesù, which Cardinal Alexander Farnese had erected at his own expense. This ceremony took place on the Feast of the Assumption, 1583.

This marked favor annoyed the Protestants still more, and they resolved to strike a fatal blow against the society. According to the calendar of which Father Clavius was the author, Lent fell much earlier in 1585 than usual. The Senate of Augsburg had adopted the calendar without having previously consulted the butchers of the city, most of whom were Protestants, and, consequently, opposed to this innovation, which they refused to acknowledge. On hearing of the alteration ordered by the Senate, the butchers rebelled, under pretext that, not having made their arrangements, for want of information, with regard to the fast to be observed at an earlier date than usual, they were entirely ruined. In order to quell the mutiny, it was found necessary to have recourse to force.

At Easter, their shops were all closed, and there was no meat to be had. The Senate wished to compel them to open the shops, but their answer was, that the proper time of abstinence had arrived, and that the Catholics must now do penance. The Senate immediately took measures to remedy the inconvenience thus caused by the Protestants; but the butchers still persisted in declaring themselves ruined, and suddenly attacked the house of the Jesuits, threatening to demolish it, and to bury all the Fathers in its ruins. They were soon aided and abetted by the populace.

"No," they cried, "do not pull it down. Set fire to it!"

"Yes! Fire! fire!" yelled the butchers. "Let us burn the Jesuits and their accursed calendar!"

"No more Jesuits!" repeated these madmen. "No more Jesuits! no Pope! but, above all, no new calendar!"

"Stop! Hold! The Duke of Bavaria! the Duke of Bavaria! He is entering the city at the head of five hundred horse!" cried a woman in the crowd.

"Is it a fact? Are you sure it is he?"

"It is certainly he. Beware of sedition!" continued the woman.

"Let us be off! Here is the Duke of Bavaria! Let us be off!"

And the crowd dispersed, as quickly as possible, in every direction. In ten minutes perfect quiet prevailed in all parts. The Duke of Bavaria did not make his appearance. He had not shown himself any-where. But the Senate was holding its sitting; the house of the Jesuits was about to be fired; and a good woman, terrified by the calamity which she saw was inevitable, thought she would avert it by starting a false alarm, and anticipate the arrival of the Duke, who, having been informed of the tumult, could, doubtless, not fail to make his appearance very soon.

In the midst of all these troubles, the society worked for its only end, *the greater glory of God*. It already counted in heaven too many holy martyrs and confessors to fear any thing from the impotent rage of the demon whom it had so triumphantly defeated every-where. Nothing could stop it on its onward apostolical course.

China had just been opened to its zeal. The great Xavier, when dying in sight of that land of promise, which his heart burned to evangelize and convert, had earnestly begged of Almighty God to open its vast field

to the labors of his brothers; and Fathers Michael Ruggeri and Pazia had the happiness of arriving among this benighted people, the former in 1581, and the latter in the succeeding year. They were followed, in 1583, by the celebrated Father Matthew Ricci, of Macerata. On the 15th of July, of the same year, the Society of Jesus witnessed the glorious phalanx of its martyrs increased. Fathers Rudolphus Aquaviva, nephew of the General, Pacheco, Berna, Anthony Francisco, and Brother Arana, were immolated on the same day by the savages of the island of Salcete, whom they had come to convert.*

In Italy, the society enjoyed a wonderful popularity, and exercised an influence almost prodigious. One example will suffice to prove it :

At that period, Naples was under the Spanish rule, to which she reluctantly submitted. She only awaited an opportunity to throw it off, and endeavor to regain her original independence. The Neapolitans, finally, finding a pretext for an outbreak in the dearness of provisions, took forcible possession of the market-stalls, and, rifling them of their contents, traversed the streets uttering seditious cries. The Governor, Vincent Staraci, interposed his authority, whereupon he was mercilessly massacred. The rebellion was assuming a most alarming aspect, when, at the critical moment, a Jesuit appeared in the midst of the exasperated multitude, whom he addressed, in a voice that was heard above the tumultuous riot, and succeeded in calming the people maddened with fury. They desisted from their violent proceedings and bowed their heads, on hearing the words of the apostle; listened to his rebukes, approved his counsels, and no longer offered the slightest opposition. This Jesuit was Father Charles de Mastrilli.

* Their precious remains were taken to Goa, and are still preserved.

He was still addressing them, when the other Fathers of the college, as well as those of the professed house, were seen approaching in procession and chanting the Litany of the Saints. They passed through the congregated mass, dividing it into two parts. One portion they conducted to the cathedral, the other to the Church of the Annunciation; and there the people, who had yielded to the counsel of a single Jesuit, and had allowed themselves to be led, as a docile child, to the foot of the altar, manifested their heart-felt sorrow. They pledged themselves to return to their various occupations, and to behave, henceforth, as a submissive and faithful people. They were true to their promise.

What army ever obtained a like victory over a people in rebellion? It is, nevertheless, this kind of influence, so gentle, and yet so efficacious and salutary in its operation, that has ever been brought up against the Jesuits as a crime, either by dishonest Protestants or by unthinking Catholics. We may be allowed to say that, among those who are ambitious of popularity, few are friendly to the Jesuits, and yet many would desire to possess their power of winning the heart by convincing the mind. Willingly would they excuse this influence in themselves, which, in the Jesuit, they can never pardon, and which is nothing but the twofold influence of learning and holiness.

The Sovereign Pontiff, Gregory XIII, had never failed to express his high regard for the Jesuits, and he had always evinced it by the confidence he reposed in and the affection he felt for them. But the society was deprived of all this support and succor by the death of the Holy Father, which took place on the 10th of April, 1585. On the 24th of the same month, he was succeeded by Felix Peretti, Cardinal of Montalto, who assumed the name of Sixtus V. On the tomb of Gregory XIII was placed a

figure representing Father Clavius presenting the Gregorian calendar to the Sovereign Pontiff, who had left it as an inheritance to the whole of Christendom. Thus the learned Jesuit was enabled to escape the glory he sought to shun. Soon after, he was solicited by the citizens of Bamberg to accept the mathematical chair in their University. They offered, even, during his lifetime, to erect to his honor a statue in bronze, if he would comply with their request. This was sufficient to alarm the humility of Father Clavius, who strongly rejected all entreaties on this subject, and continued at his observatory in the Roman College.

The success of the Gregorian calendar continued to offend the Protestants. The Senate of Riga had adopted it, and declared that those who did not conform to it should abide by the consequences. Against this decree the heretics revolted, and on the 24th of December, 1585, at eleven o'clock at night, the conspirators assembled at the call of a Lutheran minister, who, having harangued them for a long time, very seriously told them, in conclusion: "You now see that it is not the Senate that is guilty; it only submits to the yoke of the Jesuits, whose power is unlimited. The Jesuits change every thing in the universe—religion, the sciences, languages, the march of time, and even the course of the planets. We must exterminate them, in order to put an end to this universal power. Let us, then, on to the Jesuits."

"On to the Jesuits! Down with the Jesuits!" shouted the excited crowd.

Not one among those rioters had perceived the ridiculousness of the language that had just been addressed to them; not even a smile had been elicited by this great absurdity. It was midnight—the critical, the decisive moment. The conspirators proceeded to the church of the Jesuits. Midnight mass had commenced. The celebrant *was dragged from the altar; the church was pillaged and*

sacrilegiously profaned ; the house ransacked. The Governor of the city, finding it impossible to quell the tumult, thought it necessary to have recourse to arms, and for more than a month the city was in a state of siege. During this whole time, the Jesuits remained perfectly calm, patiently awaiting the termination of the tumult. All that the Protestants had succeeded in achieving was a disturbance in the city, and the pillage or destruction of the property of the good Fathers, who eventually, however, lost nothing, for the Senate and all the Catholics readily came forward to make good the damage that had been done.

IV.

THE Jesuits of France, in common with the other religious orders, had taken part with the League, seeing that their only end was to maintain the Catholic religion in the most Christian kingdom. Sixtus V, moreover, secured to the support of the League all the monastic orders. But Father Aquaviva, who could not ignore the political tendency of the body, had ordered his religious to decline taking any part with the factions that divided France. He had even recalled Father Mathieu, the Provincial, of whose services the princes had made use, notwithstanding his reiterated warnings.

Thus was proved the firm determination of the General to maintain the spirit of the society within the limits laid down for its guidance by the holy founder. The Duke of Guise understood it in this light. Nevertheless, feeling persuaded that Father Aquaviva would not give him a direct refusal, he wrote to him, inclosing important documents for the Pope and some of the Cardinals, which he begged of him to deliver personally. But Father Aquaviva could not himself do that which he had forbidden to those under his control. The question of the League was involved in those

papers. He desired that the society should remain aloof from taking any part in it, and he himself set the example by refusing to do that which had been requested of him.

Sixtus V, displeased at this species of opposition, complained of the high power vested in the General by the constitution of the society, and resolved to revise and modify that instrument. The numerous alterations which he desired to make would have totally destroyed the economy of the Order, and essentially altered its spirit. Indeed, the original society would have disappeared; it would have become a new order. Father Aquaviva could not consent to this. He expostulated, he protested, he pointed out to the Pope the impossibility of reconciling the intentions of the holy founder with laws so different from those which he had given for the guidance of the society, and he finally succeeded in obtaining a few concessions. This, however, did not satisfy him. He insisted in not yielding on any point, and Sixtus V was equally determined to grant no more. The contest was prolonged without any definite result, when several sovereigns, hearing of the intentions of the Pope, wrote to entreat His Holiness, not to make any alteration in the organization of an order which had already produced such great men, and rendered to the Church such eminent services. Sixtus V was inexorable. Claudio Aquaviva prayed, and relied upon assistance from Almighty God, ever contesting, but with so much modesty in his firmness, and such respect in his language, that it was impossible for the Pope to take offense at this humble opposition.

"I consent that they shall retain the name of Jesuits," the Pope frequently said, "among themselves, but I will never consent that the Order shall be called the Society of Jesus. Society of Jesus!" exclaimed his Holiness.

"What, then, are these Fathers, whom we can not name without bowing our heads, or removing our hat?"*

It was a fixed intention, an inflexible determination, to abolish the title of the Society of Jesus. The Sacred College, feeling that the time for carrying into execution this idea was approaching, made fresh efforts—entreated and conjured the Holy Father, reminding him of all the services rendered by the society, of all the heroes, learned men, and martyrs that it had already given to the Church—but the Pope was not to be moved. Nevertheless, he did not wish that the Catholic Sovereigns, all of whom supported and defended the society, and who had begged that its laws should not be altered, should attribute to him the initiative in abolishing the name. Hence, he ordered the General of the society so to word the decree, that it should appear that the Pope had accorded the suppression upon the request of Father Claudio Aquaviva.

This was to command him to throw the blame on the venerated memory of the holy founder of his Order; this was compelling him to ask for his own condemnation and that of all the members of the society, who, since its foundation, had gloried in this title. It was imposing upon him the humiliation of taking upon himself alone the responsibility of such a step, and subjecting him to all the odium which would attach to its author.

It was a severe trial for Father Aquaviva, but it was not beyond the greatness of his soul. Claudio Aquaviva had taken a vow of obedience to the Sovereign Pontiff,

* It is the custom of those who glory in the name of Christian, on hearing the holy name of Jesus, to pay honor to it—the men by removing their hats, the women by reverently inclining the head. In France, since the Revolution, this custom has not been generally observed, but it is still practised in a few of the southern provinces, where the people seem still to feel that, "*at the name of Jesus, every knee shall bow, in heaven, on earth, and in hell.*"

and obedience is characteristic of the Jesuit. He submitted, drew up the decree in accordance with instructions given him, signed it, and delivered it personally to Sixtus V. The Pope, satisfied with this triumph, received the document, which he read and locked it up in his bureau. This was on the 18th of August, 1590.

On leaving the Quirinal, the Father-General repaired to the Novitiate of St. Andrew, and directed the novices to commence a novena on the following day, with a view of begging Almighty God to protect the society from the misfortune which hovered over it. On the 27th of August, the last day of the novena, Sixtus V, who for some time had been suffering from a fatal disease, and was exhausted by continued labors and old age, expired at the very moment that the bell of the Novitiate called its members to the recital of the Litanies. Thus he departed, before having signed or promulgated the decree which would have abolished the title of the society. The document was found in the very place where the deceased Pontiff had placed it, in the presence of Father Aquaviva, and precisely as he had received it from the hands of holy obedience.

The Romans saw in the death of the Sovereign Pontiff, at this critical juncture, a direct intervention of Providence in favor of the Society of Jesus. This event made such an impression on them, that the remembrance of it has been always preserved. Ever since that memorable day, whenever the Pope is dangerously ill, and the bells for the prayers for departing souls are heard in a church of the society, the people are sure to remark that "the Holy Father is about to die, for there is the bell of the Jesuits, tolling the *Litanies*."

The successor of Sixtus V survived his election but thirteen days, and had no time to show the Jesuits either disfavor or support; but Cardinal Sfondrati, who was

elected on the 5th of December, 1590, under the name of Gregory XIV, at once published a Bull, confirming the name so loved and cherished, and so dear to the heart of each member of the "Society of Jesus."

On the 21st of June, in the following year, an angel threw off the coils of this mortal body, and winged his flight to heaven. Without having taken an active part in the struggles and battles of the society on earth, he went to participate in that eternal glory prepared for it in heaven. Aloysius Gonzaga, while tending the sick in the hospitals, was seized with a fever, which soon carried him off, at the age of twenty-three years, six of which he had spent in the society. He had edified the world and the cloister by the practice of heroic virtues and the charm of angelic meekness. The learned Bellarmine, under whose direction he was trained and formed for the society, begged the favor of being interred at his feet, when the time should arrive for him to join his departed brothers.

V.

On the 23d of December, 1588, the Duke of Guise was assassinated in the Chateau of Blois. The following day his brother, the Cardinal, also fell by the stroke of a sword in the hands of an assassin. Both had been murdered by the order of King Henry III. Immediately France resounded, from one end to the other, with a cry of malediction against the royal murderer. The Universities and the Parliament agreed that, as the King had caused the chiefs of the League to be put to death, he also deserved to die. Seventy of the doctors of Sorbonne declared subjects relieved from their oath of allegiance, and invoked on the head of the monarch all the wrath of heaven and of earth. On the 1st of August, Jacques Clement, a Dominican, assassinated Henry III, and this regicide found only admirers and panegyrists

in the Parliament, the Sorbonne, and the Universities. On the 6th of August, but five days after the perpetration of the murder, the Council of Sixteen sent to the preachers who were devoted to the League the following recommendations, which they were to develop in their sermons: "First. Justify and defend the act of the Jacobin (Jacque Clement), on the ground that it resembled that of Judith, so strongly set forth in Holy Scripture. Secondly. Inveigh against those who are in favor of the King of Navarre, provided he consent to attend mass, urging the impossibility of his succeeding to the kingdom, being excommunicated and even excluded from that of Navarre. Thirdly. Exhort the authorities to proclaim that all those who would support the King of Navarre are tainted with heresy, and shall be prosecuted upon that charge."

Notwithstanding this, Henry of Navarre continued to advance at the head of his army until, victory crowning victory, he reached the very gates of the capital, where the Parisians, even to the priests and religious, had taken up arms to repulse him. The University had suspended its studies, and directed that the professors and students should contribute to the public defense. The Jesuits scrupulously abstained from taking any part. Their classes were continued with the usual punctuality on the part of both professors and pupils. This, in the eyes of the Leaguers, was a crime. The society was charged with indifference for the Catholic cause, and of showing a partiality for the King of Navarre, heir of the last of the Valois, the assassin of the Princes of Guise. For the time being, it was imputing to the Jesuits an unpardonable crime.

In the mean time, provisions became so scarce that a famine seemed to be inevitable. Processions took place for the purpose of appeasing the Divine anger, but they were not participated in by the Jesuits, which was construed

into a fresh grievance. Almighty God, however, appeared, as it were, relentless, and, the dearth of provisions increasing, the people began to lose faith in the Sorbonne. Cardinal Cajetani, Legate of the Holy See, was, therefore, consulted. He, in his turn, conferred with the Jesuits, whom he begged to determine whether the Parisians subjected themselves to excommunication by acknowledging the King of Navarre as their sovereign. Fathers Bellarmine and Tyrinus, to whom was referred the solution of this difficulty, decided negatively. The University and the League, disapproving of the choice of those casuists, took no notice whatever of the decision, and continued the defense of Paris.

During the prolonged struggle between the besiegers and the besieged, Henry IV determined to return to the bosom of the Church, and on the 25th of July, 1593, he abjured Calvinism in the Basilica of St. Denis. On the 27th of August, Peter Barriere, a soldier of the League, attempted his assassination, for which he was arrested, taken to Melun, and put to the torture, when he said he had been advised to commit the crime by the Theologians, whom he had consulted. Among these he named a Carmelite and a Capuchin, Aubry, Doctor of the Sorbonne, and others. He was asked to give the name of his confessor, and he declared he had concealed from him the intention of committing this crime. His name was Father Varadel, a Jesuit. Peter Barriere was put to death on the wheel.

On the 17th of September following, the Society of Jesus found itself under the necessity of making a sacrifice, and receiving an honor which it had so often feared and so frequently rejected. The learned Father Tolet was made a member of the Sacred College. To all his entreaties, which were backed by those of Father Aquaviva, to be excused from accepting this dignity, the Pope simply answered: "On this point, I am resolved. Father

Tolet must not, under pain of mortal sin, refuse to accept the dignity of the Roman Purple."

Father Possevin had just been recalled to Rome from Padua, where he had filled the Professor's chair, with brilliant success, since the year 1587. During his sojourn in that city, he had met a young student who had become much attached to him, and had begged of him to be the director of his conscience, which he entirely gave up to his guidance. The young student was Francis de Sales, the subsequent illustrious and holy Bishop of Geneva. It is well known that he ever evinced for the Society of Jesus a filial affection, and spoke of it in terms of admiration and veneration to his cherished daughters of the Visitation. It appears astonishing that so many Christians, professing the greatest admiration for St. Francis de Sales, entertain quite a different feeling toward the society which he loved, and of which he possessed the full spirit. Such, however is the inconsistency of worldly-mindedness.

Clement VIII had not yet taken off the ban of excommunication from Henry IV, whose abjuration of Calvinism appeared to him to be influenced by ambition for the crown of France. He heard that this prince was about sending an ambassador to the Roman court, and that the Duke of Nevers was to seek for that absolution without which Henry could not be acknowledged by his new subjects. The Pope sent for Father Possevin, whom he consulted as to whether the Sovereign Pontiff could hold any direct communication with the ambassador of an excommunicated sovereign. The Jesuit replied that, as the King of Navarre had renounced Calvinism, no one could, in conscience, affirm that his recantation was insincere, and that, in his opinion, the Pope might not only recognize him and receive his ambassador, but could not withhold the absolution which he came to ask. To act otherwise, he contended, would be to prolong, indefinitely,

the war between the parties. The Sovereign Pontiff, however, persisted in his refusal, and ordered Father Possevin to meet the Duke of Nevers, and inform him, in the mildest terms possible, that his entrance into Rome was prohibited. The Father immediately took his departure, and so softened the refusal that the Duke did not understand that he had been interdicted from entering the Pontifical city, which he reached on the 19th of November, 1594. Clement VIII, on hearing this, expressed so much displeasure that Father Possevin was under the necessity of quitting Rome, secretly, during the night. He retired to Ferrara, where he died in 1611.

The French minister at Venice, Philip Canage, subsequently wrote to Alincourt, ambassador of Henry IV: "Father Possevin, besides his rare piety and erudition, has used his best endeavors for the restoration of His Majesty to grace, and with so much earnestness and affection, that France owes him a debt of gratitude." Father Possevin had quitted Rome leaving the Pope to his own reflections, and His Holiness, becoming troubled in conscience, summoned Cardinal Tolet, whom he well knew had continued, heart and soul, a Jesuit. He it was who at last succeeded in prevailing upon the Pope to remove the ban of excommunication, and to absolve the King.*

The Parliament and the University did not wait for the result of the negotiations of the King with the court of Rome to give in their adherence to the crown. Jacques d'Amboise, the King's physician, was selected as the representative of the University, and when, on the 22d of

* Cardinal Ossat thus wrote to Villeroi: "I neither can nor ought to remain silent on the good services Cardinal Tolet has rendered in his interviews with the Pope, as well as elsewhere. So much, indeed, has he accomplished, that it may in truth be said that His Eminence has done more than all the others put together."

April, 1594, the doctors went to present themselves before the King, d'Amboise begged the pardon of those who had so often sought the life of the King. Full of zeal, after this very submissive course, the members of the University urged the League and the religious orders to subscribe to the oath which they had prepared. To this the Jesuits demurred, declaring that they would not consent to acknowledge the King until they had received the permission of the Holy See to do so ; but they promised not to oppose him. The University was jubilant at this refusal, which it resolved at once to make use of in the service of the common enemy of all good. Although the other orders came to a similar decision, and returned about the same answer, still, as it was the Jesuits alone that gave umbrage to the University, by their devotedness to the education of the young, the members of the University troubled themselves no more about the Capuchins, or Carthusians, or any other order, and took up only the refusal of the Jesuits.

On the 20th of May, they presented a petition to Parliament, in which they recapitulated all their grievances against the Society of Jesus, and concluded thus: "May it please the Court to direct that this sect may be exterminated, not only from the said University, but also from the kingdom of France."

In the month of July, a Calvinist, named Bungars, thus wrote from Paris: "We are engaged here in expelling the Jesuits. The University, the curates, and the entire city, have united against these pests of society." Such, henceforth, was the hostile combination against the Order of Jesus. The past sufficiently explains the present.

On the 27th of December, of the same year, one John Chastel attempted to assassinate Henry IV, but succeeded only in wounding him slightly in the lip. When put to

the torture, Chastel admitted that he was educated at the University, studied philosophy at the college of the Jesuits, and returned to the University to read law. The adversaries of the Society of Jesus could only understand one thing: that the accused had attended Father Gueret's course of philosophy; hence, it was the society who had placed the poniard in the hands of Chastel. The matter appeared so clear to these crafty men, that they hesitated not in demanding that the whole body of Jesuits should be arrested. Until the last moment of his life, Chastel protested against this accusation, and asserted that no Jesuit had ever advised him to commit the crime of which he had been guilty; but his protestations were in vain. His attendance at the classes of the Jesuits was of much shorter duration than at the University, where he was still residing when he committed the deed. But, no matter; it was the Jesuits who had made him an assassin. The University had instigated all its students to take up arms against Henry IV, telling them that any Frenchman who should be found acknowledging his allegiance to that prince should be excommunicated. This doctrine, on the other hand, had not been inculcated by the Jesuits, who, during the siege of Paris, had continued their studies as usual, and had decided that the Parisians incurred no penalty by acknowledging Henry of Bourbon as King of France. Yet it was the Jesuits who had counselled Chastel to assassinate Henry IV. This was certainly far from being a logical conclusion; but the adversaries of the society have never been very scrupulous on such points. Hurault Chiverny, who was, at the time, Chancellor of France, and ought to have been well-informed on this matter, thus speaks of it in his memoirs:

"Owing to the fact that John Chastel had studied a few years at the college of the Jesuits, and that the leaders of the Parli-

ment had long felt ill-will toward them, only awaiting a pretext for their ruin, that body commissioned some of its own members, who were avowed enemies of the Jesuits, to search the college at Clermont, where they, indeed, did find certain manuscripts against the dignity of kings, and some writings against the deceased monarch, Henry III, which, probably, and as some have supposed, were placed there intentionally.

"The Parliament had the Jesuits arrested and taken to the conciergerie, caused the Fathers of the college of Clermont to be seized, and, in addition to the arrest of Chastel, ordered that all the Jesuits should leave Paris within three days, and the kingdom in fifteen days, threatening that, if found after that time within the realm, they should be hanged."

It was not enough to have pronounced the condemnation of the Jesuits, and decreed their expulsion, but it was necessary, also, to impress more forcibly the public mind by the execution of some members of the society, and mark, with their blood, the page of history which was destined to preserve the recollection of the regicide Chastel. It was necessary to leave to posterity a testimony which might be referred to, when occasion required it, to bear witness of their complicity in his crime.

On the 7th of January, 1595, Fathers Guéret and Guignard were cited to appear before the Parliament. The latter, not having made any revelation during the tortures to which he had been subjected, "the Court ordered," says l'Estoile, in his *Journal de Henri IV*, "that the Jesuit should be hanged on the *Place de Grève*,* and that his body should be burned to ashes." The same author is of opinion that Father Guignard was a victim to the hatred of the enemies of the Society of Jesus, and gives an affecting account of the holy death of this martyr.

* Place de Grève—a name given to the place of public execution in front of the Town-hall of Paris.—Tr.

Father Guéret and six others were submitted to the most excruciating tortures, which they endured with patience and resignation until the day that the doors of their dungeons were opened, in order to expel them from the capital. Already their brothers were in exile. Lorraine offered them a hospitable reception, while the University, the Parliament, and the Protestants of Paris were dividing their spoils among themselves. "They were banished from Paris," says the Chancellor Chiverny, in his memoirs, "not without causing a feeling of astonishment in many and regret in several. The gentlemen of the Parliament confiscated the property of the Jesuits, and, after having seized upon and disposed of all, they erected a beautiful pyramid in stone out of its proceeds, of which the aforesaid grandees of the Parliament made free use during the absence of the Jesuits from Paris." On either side of the pyramid were inscriptions written by the Protestant Joseph Scaliger, commemorating the crime of Chastel, and attesting, in the name of the Parliament, the complicity of the Jesuits therein.

It was a court of justice which thus condemned to the maledictions of posterity an order of holy religious whose every moment was consecrated to the salvation of immortal souls! The decree declared that their property should be confiscated and appropriated to pious works. The Parliament and the University came to the conclusion that the most pious and meritorious work would be to pension the heretics, whose support had been so efficient to them in this unhappy affair. In order that the understanding existing between the Parliament, the University, and Calvinism should not be questioned in the general plunder in which each took care of himself, two Protestant ministers, Baugrand and Gosselin, a member of the University, Passerat, and some other enemies of the society, established themselves at the college of Cler-

Mont, where the learned Passerat died a few years afterward.

VI.

THE persecution of the Catholics in England was vigorously continued. Father Thomas Cottam had died on the scaffold, after having undergone the torture called "*The Scavenger's Daughter*." "It was," says Crétineau Joly, in his History of the Society of Jesus, "a torture to which those who applied it gave the name of its inventor. It consisted of two semicircles of iron, joined together at one end; the other end was turned in a contrary direction, and, by means of a link, the two formed a hoop which could be contracted at pleasure. The victim was placed on his knees on the point where the two semicircles were joined; the executioner pressed down the head and chest, and applied all the force of his body upon the unfortunate sufferer, until he was able to join together the two semicircles by the ends that were turned outward. The victim was thus transformed into a sort of ball, in which the human being could be discovered only by the blood which gushed from his nostrils, hands, and feet."

This horrible torture, intended for the most infamous culprits, a Queen, a woman, caused to be inflicted upon the apostles of the religion of Jesus Christ! English historians do all they can to hold up the memory of Queen Mary to the execration of posterity, because that princess attempted to reëstablish Catholicity in England by force, while they have but eulogiums for Elizabeth, who persecuted the Catholics with a cruelty which bears comparison only with the first persecutions of the Church. What blind infatuation and gross inconsistency!

Father Cottam suffered the cruel torments of the horrible machine with a patience and submission truly an-

gelic; but he never once avowed the slightest participation in any conspiracy against the life of the Queen. This alone was proof enough of his culpability, and he was, therefore, put to death, as were also three secular priests.

Such executions were frequent, for the number of the apostles appeared to augment in proportion to the cruelty inflicted. The crown of martyrdom excited their arder. No sooner was one hero borne away by angels to the realms of bliss, than his place was supplied by another. These repeated persecutions and executions were more than could be calmly endured by Elizabeth, who at one time trembled for her reputation in Europe, and at another for her future fame. She felt that the bloody pages of the history of her reign needed justification in the eyes of posterity; hence she ordered her minister, Cecil, to write the work entitled "British Rights." The undertaking was not unattended with difficulties, and Cecil called in the assistance of Camden. In this book, which was published in Latin and English, the authors asserted, without, however, adducing any proof, that the Papist priests and Jesuits who had been tortured and put to death were guilty of high treason. Camden, in his "Annals of the Reign of Elizabeth," attempts a justification of that princess, but makes admissions most fatal to the cause he endeavored to defend. "It is true," says he, "that recourse was had to fraud to discover the secrets of hearts. Letters were fabricated, purporting to come clandestinely from the Queen of Scotland and from the banished Catholics. These were introduced into the houses of the Papists, in order that they might there be found and used against them. Numerous spies were to be found in every direction, for the purpose of reporting whatever might be said or done, and no matter who was the informer, or how unimportant the intelligence, he

was admitted as a witness. Numerous arrests were also made on mere suspicion."

The Jesuit mission in Scotland was most successful, and productive of immense good. Elizabeth called upon King James to expel all the Catholic priests, and especially the members of the Society of Jesus. James trembled at the order of the cruel Queen; but, while condemning his own weakness, he sent away the Fathers. Elizabeth, at length, wishing to appear tired of these continued sanguinary processes, decreed that such priests and Jesuits as would subscribe to the oath of obedience to the laws and statutes of the Queen in religious matters, both present and future, might remain in England without incurring the royal displeasure. The Jesuits comprehended the snare. They could not, in conscience, subscribe to this oath, and were thus compelled to remain more carefully secreted than ever. Such of them as were in prison were put on board ships, and landed on the shores of neighboring states.

But soon a voice was heard from Rome, which caused England to quail. Heresy, unable to defeat the Society of Jesus in theological discussions, had challenged them in the field of martyrdom. There again heresy was compelled to admit its defeat; for the apostolical heroes succeeded each other with enthusiasm. If one Jesuit fell, immediately another took his place, many more followed, and conversions became very numerous. Anglicanism, however, continued its persecutions, in spite of its repeated failures, and, putting forth, in every part of Europe, its doctrines of "British Rights," the Society was compelled, in its turn, to attack, which it did, in a formidable manner, by the pen of one of the most learned and brilliant scholars of his day. Father Bellarmine, whom Cardinals Sourdis, Ascoli, and Ubaldini had surmounted the firmest support of religion, the scourge of the

heretics, the bulwark of the Church, published his celebrated "*Theological Conferences*."

At once, all the Anglican divines set to work, and, while seeking to refute, are constrained to admire him. Whitaker, in dedicating to Sir R. Cecil his "*Refutation of the Conferences*" of the illustrious Jesuit, says:

"I regard Bellarmine as a man of profound learning, great genius, subtle judgment, and great reading, who treats his subjects more plainly and frankly than Papists are in the habit of doing, urging his argument with unparalleled vigor, while he never departs from his subject. His writings have shown us more clearly what is, as it were, the very marrow of Popery, which we did not believe existed more deeply rooted in the heart of the Pope himself than in that of the Jesuits."

The Queen could not help feeling that the Anglican theologians, far from defeating their formidable opponent, had been compelled to give way under the force of his arguments; but, not wishing that Anglicanism should admit its discomfiture, she, by the advice of David Parry, founded a college at Oxford, with the special view of educating youths to sustain arguments against Bellarmine, and, by royal command, the college was called "*The Anti-Bellarminian Academy*." This was admitting before the world that all the learned Anglicans were found unable to refute the arguments that had been adduced. It was a triumph for the Church of Rome, and a new title of glory for the Society of Jesus.

While waiting for the college of Oxford to provide champions capable of contesting with the learned Jesuits, Elizabeth put forth a new edict of persecution, in which she had the temerity to say, "I know positively that the colleges of the Jesuits are the nests and hiding-places in which the rebels take refuge." This decree, which was dated October 18, 1591, caused the scaffolds to be once

re erected, and the number of the martyrs of the Society of Jesus to be increased. Nor did the death of Elizabeth, which took place on the 3d of August, 1603, a stop to the effects of this unjust proclamation.

VII.

EACH day saw the faith spread more and more in the empire of Japan, under the zealous ministry of the missionaries. Occasionally, the *Bonzes* succeeded in causing popular persecution against the Christians, first in one place and then in another. But the Jesuits were not discouraged by these frequent attacks of the enemy. They would cross a river, or traverse a mountain, or even, at times, pass into a neighboring state, in order to be near new converts. At other times they would, as circumstances arose, brave the persecution, and thus were not deterred in reclaiming from idolatry those who had been recently taken from them.

In 1584, Father Valignani, at the time Provincial of Japan, proposed to some Christian princes to send ambassadors to lay at the feet of the Sovereign Pontiff the homage of their submission and respect. The Kings of Bungo, Arima, and Oruma yielded to the solicitations of the Jesuits, and sent, as ambassadors, two of the royal princes, Mancio Ito and Michael Singiva. Two other lords of high rank, Martin Fara and Julian Nacama, were associated with them, and a Japanese Jesuit, who had taken the name of George Loyola. Father Valignani, whom the cause of religion and the interests of the society called to Rome, started with the above emissaries on the 20th of February, 1582, and on the 20th March, 1585, reached the Eternal City, having passed through Spain, where they were introduced to Philip II. In 1587, the King of Oruma and the aged Francis Xavier of Andono, King of Bungo, both fervent Christians and

warm supporters of religion in their states, passed into a better world, leaving behind them the example of eminent virtues, which were crowned by the most edifying death. But, while the missionaries had to deplore these two great losses, they were consoled by the protection which the Emperor afforded the Christians. The converts had increased so rapidly during these three years, that they numbered no fewer than two hundred thousand. Among them were several kings, princes, and others of high rank, including three of the Emperor's ministers.

The *Bonze* Jacuin, who was commissioned to seek for the most handsome women of the empire for presentation to the Emperor, in order that he might make choice among them, desired to conduct, with the rest, two young Christians of Arima, with whose beauty he had been struck; but they had declined that which the Pagans looked upon as the greatest honor, and Jacuin denounced them to Taicosama, saying: "This refusal of the women of Arima is an insult to you, Prince—to you who protect the Christian law. It is precisely in obedience to that law that they thus offend you. Let affairs be allowed to proceed thus, and, when the *Bonzes* of Europe shall have usurped all the power they are ambitious to possess, you will find that your most legitimate desires will be treated with contempt. Look at the law which commands us to respect the ox. Europeans violate it continually by eating its sacred flesh. Ucondono, who is protected by the Portuguese vessels and by the Christian *Bonzes*, will soon replace you, and you will perish because you have so willed it."

The Emperor, not a little alarmed, commanded his minister, Justo Ucondono, to abjure Christianity, to which the minister replied that he preferred exile, and even death itself, to apostasy. He was condemned to exile, *his possessions were confiscated, and he and his aged*

father, his wife and children, reduced to poverty. Friends urged him, with tears, to conceal, for a time, his true sentiments, in order that the anger of the Emperor might subside; but he was not to be moved. His family, like himself, were also Christians, and they rejoiced with him that they had the opportunity of offering to Almighty God a proof of their lively faith.

Taicosama gave the Jesuits but twenty days to vacate the Empire of Japan, and ordered that any of them who might be found after that time should meet the doom of traitors. Father Coêlho made reply that, as there was no vessel sailing, and, in consequence of the extent of territory over which the missionaries were spread, it would be impossible to comply with the order by the time named. Taicosama listened to this reasoning, and ordered all the Jesuits to assemble at Firando, there to await an opportunity to embark. At the same time, he published an edict prohibiting the exercise of the Catholic religion, and announcing that he also banished the European *Bonzes*, whose religion was that of the evil one, because they used oxen for their food and destroyed the idols. A few days afterward, another edict was promulgated, which condemned to exile or death every Japanese Christian who refused to abjure the religion of Jesus Christ. The Jesuits, compelled to obey, assembled at Firando, to the number of one hundred and seventeen. Father Organini and two others remained concealed, in order to sustain the courage and faith of their Christians. The Portuguese vessel, by which the missionaries were ordered to depart, cast anchor in Firando Roads on the 1st of January, 1588; but the apostles of Japan could not, at the voice of one man, so easily give up a mission so promising and so flourishing. It had not been yet satisfactorily proved to them that the whim of an idolatrous sovereign was the manifestation of the will of God. They confided to the

captain the resolution they had come to, whereupon he weighed anchor and put out to sea.

Taicosama, enraged at seeing his orders thus treated with contempt, caused seventy churches to be burned, or otherwise destroyed, and would not have left one standing had he not feared a revolt of the Christians, whose numbers caused him just alarm. The King of Bungo, apprehending the anger of the Emperor, sent away five Jesuits, to whom he had afforded an asylum at the commencement of the persecution and apostatised. Joscimond went further. In order to prove his sincerity to the Emperor, he had two Christians put to death, Joachim Namura and Joram Nacama, the first Japanese martyrs.

This first Japanese Christian blood, shed for the faith, brought forth thousands of Christians in the kingdom of Arima and Amacuza. Even the Kings asked for and solicited to be baptized, declaring that until death they would be the defenders of the religion which the great Xavier first revealed to the Empire of Japan. In the midst of these troubles and consolations, the Jesuits of the Japanese mission lost their Provincial. Father Coêlho was called to the reward of his laborious apostleship, and was succeeded by Father Gomez.

In the mean time, Father Alexander Valignani, returning from Rome with the Japanese ambassadors, touched at Goa, where he heard of the events that had transpired in Japan during his absence. He was aware of the existence of a law by which, if any person condemned to death could procure admittance to the Emperor's presence, he was, by that fact, pardoned, and the pardon extended to his family and friends. Father Valignani requested Don Edouardo de Meneses, Viceroy of the Indies, to appoint him as ambassador to the Emperor of Japan, and he forthwith proceeded to Macao. Taicosama, flattered by the

honor thus paid him by the sovereigns of Spain, Portugal, and the Indies, and, above all, enchanted to find that the Japanese ambassadors had spoken in Europe of his power and grandeur, received Father Valignani on condition that he would not speak to him upon religion. On the 3d of March, 1591, the Jesuit was carried to the imperial palace in a costly litter. The presents intended for the Emperor preceded the ambassador, and the four princes and Japanese nobles of his suite followed, bearing splendid vestments, which the Sovereign Pontiff had given them. The cortege was closed by two Jesuits.

Father Valignani presented to the Emperor the letters of the Viceroy, and Taicosama, enchanted with the eulogiums passed upon him by the Jesuits, consented to allow them to remain in his empire. "But," added he, "there must be no preaching, no public worship; for there are around me bitter enemies of the Christian religion." These inveterate enemies were the *Bonzes*. The missionaries were henceforth compelled to exercise their apostleship secretly, in order to avoid arousing suspicion, which could end only in persecution.

In the month of February, 1592, Father Valignani left Japan, leaving Father Gomez as Provincial. Not long afterward, war was declared against Corea, and the general selected by the Emperor to take command of his troops was a Christian, who attached to his command two Jesuit Fathers, and who had thus the privilege of first planting the seeds of the Gospel in that country.

VIII.

ON the occasion of the death of Cardinal Tolet, which took place on the 14th of September, 1596, Cardinal Ossat, Bishop of Rennes, and ambassador of France to the Holy See, thus wrote to the minister of Villeroy:

"His Eminence, Cardinal Tolet, died on Saturday, the 14th instant, by which event the Church has lost one of its brightest ornaments, the Pope his chief counsellor, and the King and France an invaluable friend."

Henry IV, receiving this intelligence in Normandy, immediately sent an autograph letter of condolence to the Sovereign Pontiff, and ordered a grand funeral service, for the repose of the soul of the Jesuit, to be performed in the cathedral of Rouen, on the 17th of October, at which he personally attended, accompanied by his suite. He also commanded the parliamentary bodies of the kingdom to render a like homage to the memory of the great man whom God had just removed from the world. The Society of Jesus had just lost a Cardinal, but his successor was already in the mind of the Pope and in the desire of the Sacred College.

On the 3d of March, 1599, Clement VIII commanded Father Bellarmine to accept the Cardinal's hat. The holy Jesuit, prostrate at his feet, begged, with tears, to be allowed to remain in the humble position to which his vocation had called him; but the Pope was inexorable. Even the Father-General himself, upon bended knees, had supplicated the Sovereign Pontiff not to expose the society to the ambitious ideas which such marked favors and distinctions might give rise to in the minds of some. But he could not prevail upon the Pope to yield. "I have selected him," said Clement VIII, "because the Church of God does not possess one equal to him in learning."

This promotion, naturally, could not be pleasing to the Sectarians, as it appeared in the light of a protestation against the persecution with which they had incessantly honored the society. But a few months previous, they had imputed to it one of those crimes which are the disgrace of humanity. It was on the following occasion:

One day, a laboring man, named Peter Panne, approached

the entrance of the palace of Maurice of Nassau, and thus addressed the guards :

"Where can I find the Duke of Nassau?"

The guards, perceiving his excited manner, suspected that he was under the influence of liquor, and arrested him. When examined, Panne admitted, without hesitation, that he had been sent to Leyden by two of the leading inhabitants of Brussels, who had commissioned him to assassinate the Captain-General of the United Provinces. The heretics eagerly seized the occasion, and promised Panne a free pardon if he would charge the Jesuits with having instigated him to commit the crime.

"Nothing will be more readily believed," said they, "especially as you have a relative who is employed at the college of Douay, and have been several times there."

The miserable fellow agreed to the infamous terms, and accused the Fathers. He was, nevertheless, condemned to death, and avenged himself on those who had deceived him by retracting the false charge he had made. He was executed on the 22d of June, 1598.

The Protestants, rejecting his dying asseverations, did not fail to bring the formal accusation against the Jesuits. It pleased Providence, however, that their want of tact should lead to a betrayal of their dishonesty. They so confused the names, dates, and places that it was not difficult to prove the falsity of the infamous imputation. This was done by Father Coster, with signal success. But the evil spirit, who is at times sufficiently ingenious, suggested to the Calvinist ministers the idea of turning to account the pamphlet of the Father, by using it to correct the signal mistakes they had made, and thus presenting a statement which would appeal to the public credulity—a matter, unfortunately, not too difficult of accomplishment.

Such are the documents upon which honest Christians unwittingly rely when they become the mouthpiece of

prejudice, without giving themselves the trouble of investigation. We will not accuse them of speaking without knowing what they say. We will merely remind them that it would be more reasonable, and more worthy of them, to endeavor to get correct information, to reflect, and afterward to decide for themselves.

In the same year, 1598, some Lutheran cruisers, in the pay of Prince Charles, Duke of Sudermania, seized upon Father Martin Laterna, preacher of the King of Poland, and threw him overboard. Subsequently, in 1600, while the Catholic forces were besieging Ostend, the Dutch, breaking through the intrenchments, perceived three Jesuits leaning over the wounded soldiers and offering them the consolation of religion. They rushed upon the three apostles and mercilessly butchered them. These martyrs were Fathers Laurence Everard, Otho Camp, and Burelin.

While the Swedish Lutherans thus drowned the Jesuits, on the one hand, and the Dutch Calvinists ferociously murdered others, the Parliament of Paris, which was ever in accord with the University, seeing the attachment of the Provinces for the Fathers, who had kept all their colleges out of its jurisdiction, on the 18th of August, 1598, "prohibits and forbids all persons from sending scholars to be educated at the colleges of the said self-styled society, wherever situated, and orders that all the subjects of the King instructed and educated in the said colleges of the aforesaid society, either within or without this kingdom, shall not enjoy any of the privileges of the University, being disqualified from receiving its degrees."

Families became indignant at finding their paternal authority thus ignored, and they declared that, if the colleges of the Society of Jesus were prohibited and suppressed in France, they would send their children to be educated in foreign countries where such masters were duly appreciated. On the 23d of September, the Parliament of Tou-

ouse issued quite a contrary decree, forbidding any annoyance or opposition to be offered to the Jesuits in their ministry or colleges. Bordeaux, Limoges, Lyons, Dijon, and all the large cities, also protested against the restriction, and took no notice of the threats of the University and the Parliament of Paris. At the same time, Father Coton vigorously attacked the heretics of Dauphiny, completely silencing their most renowned theologians, and this in the presence of the Parliament and the highest personages of the province. Such defeats ought to have enlightened them, but they had the contrary effect of irritating them still more.

Marshal de Lesdiguières, Calvinist though he was, liked to see Father Coton, whose learning and eloquence he admired, and with whom he was so much taken, that he frequently spoke of him to the King, in terms as warm as could have been expressed by the most zealous Catholic. On the other hand, the Pope demanded at the hands of His Majesty reparation for the outrages committed against the Jesuits by the decrees of the Parliament of Paris. Henry IV had himself already felt the necessity of some such measure, but still he desired to spare the Calvinists, who were exasperated at his conversion to the Church.

In the mean time, he wished to become acquainted with this Father Coton, who was the terror and the admiration of the heretics. Their acquaintance ripened into friendship, and the monarch took no step without consulting the Father. The Archbishopric of Arles being vacant, the King desired that it might be filled by his new friend. "That is impossible, Sire," replied Father Coton, "On entering the Society of Jesus, I made a vow never to accept any ecclesiastical dignity, and the same vow is taken by us all. It is on that condition alone that we can be members of the society."

The King fully comprehended and appreciated the dia-

interestedness and humility which had inspired St. Ignatius with the idea of inserting this clause in his constitution, and he commanded his Council to take into consideration forthwith the restoration of the Jesuits. In the month of September, 1603, he presented to the society the chateau of La Flèche for the purposes of a college and a residence. The Parliament and the University became alarmed, for they foresaw that the day of retribution was at hand, and it was decided that remonstrances should be presented to the King. But these remonstrances were received with indifference. The King replied, firmly, without sparing either the University or the Parliament: "If people did not learn better in their colleges than elsewhere, how comes it that by their absence your University is deserted, and that, notwithstanding all your decrees, they are sought for at Douay, at Pont, and beyond the kingdom?"

The Parliament, forced to yield to the royal pleasure, thus energetically expressed, submitted, with a bad grace, to the reëstablishment of the Jesuits in Paris, and, on the 2d of January, 1604, reluctantly registered the royal edict by which they were restored. In the year following, the monument which had been erected to commemorate the crime of Chastel was demolished, by order of the King, and the college of Clermont, which was again opened and better attended than ever, became a brilliant witness of the confidence still reposed in the Jesuits, in spite of all the efforts of calumny.

Free, at length, to follow the bent of their apostolical zeal, the Fathers labored actively for the future, by employing themselves in the education of youth. It was not sufficient that they possessed colleges; they found it necessary, also, to pay some attention to the religious training of young girls. Fathers de Bordes and Raymond suggested to Madame de Lestonac the idea of founding a religious congregation for this purpose, under

the title of Notre Dame. This institution, established at Bordeaux in 1606, is not the same as that bearing the same name, instituted by the blessed Pierre Fourrier. This latter partially owes, also, its existence to the Society of Jesus, for it was with the concurrence of Father Fourrier, a Jesuit, and his relative, that the founder compiled its constitution. It was likewise a Jesuit, Father Gonthéri, who first conceived the idea of calling the Ursulines to France. Madeleine Lhuillier, of St. Beuve, made him an offer of her house, situated in the Rue St. Jacques, for that important undertaking, and it was there that were established the first religious of that Order in Paris.

The recall of the Jesuits to Paris was, to the society, a triumph which its enemies could not pardon. One day the King had Father Coton conducted to the mother house in one of the court carriages. An unfortunate fellow, who had watched the Father, made a thrust at him with a sword, and slightly wounded him. The King and the court showed such great interest for him that, after his recovery, Henry IV said: "This thing has happened opportunely, to prove to Father Coton how much he is loved."

In 1608, the King commanded the Sire of Potrin-court, whom he had just named Governor of Port Royal, in Canada, to take with him two Jesuits to preach the faith in that colony. Potrin-court, who was ardently devoted to the Calvinists, preferred Protestant ministers, and resolved to get rid of the Fathers by trickery. When Fathers Biard and Massé presented themselves, on the day appointed for the departure, the Governor had already sailed. There being no other vessels in the port of Bordeaux about to weigh anchor, the two missionaries went to Dieppe, and found a ship ready to depart. They requested permission to embark in their quality of bearers of dispatches from the King; but

the owners of the vessel, being heretics, replied that they were ready to give passage to any priest, provided he were not a Jesuit. They knew the sympathy which the Jesuits excited, wherever they appeared, and how eagerly the idolaters sought them. This predilection was the more to be feared for New France, as the preachers of heresy were already established there.

The Marchioness de Guercheville, whose zeal had obtained from the King a mission of the society in that colony, wished to complete the work which had been commenced, and, the heretics opposing the departure of the missionaries, she wished to compel them to facilitate it. It sufficed for this to set before their eyes a little gold, which she did.

Biencourt, son of the Governor, was desirous of entering into the fishing and fur trades, but he had not the necessary funds. Madame de Guercheville offered to join him in the enterprise, and to devote to it a part of her large fortune, the only remuneration she required, as her share, being the passage of the missionaries in the vessel, which she would charter, and their maintenance in Canada. In consequence of this arrangement, Fathers Biard and Massé landed on the coast of New France on the 12th of June, 1612.

On their arrival, the Protestants learned, through Biencourt, the conditions on which he brought them over, and immediately calumny seized upon this fact, and spread the report that the Jesuits, under pretext of preaching the Gospel, had come to New France for the sole purpose of trading for the benefit of their society, to the detriment of the commerce of the Calvinists, whose ruin they had vowed to accomplish. The Jesuits, accustomed to the efforts of calumny, and strong in their intentions, preached the Gospel to the savages, and made numerous converts to Christianity. The English could not pardon

France the possession of an American colony, and, in 1613, they made a sudden attack along the banks of the St. Lawrence, destroying the villages of Pentecost and Port Royal, and rejoiced at meeting the Jesuits, whom they sought. They massacred the Brother-coadjutor, Gilbert du Thét, and conveyed to England, as prisoners, Fathers Biard and Massé.

The Jesuits were always ready to go wherever they were desired. When the Emperor Rodolph, at war with the Turks, offered the command of his army to the Duke de Mercœur, the valiant captain replied :

"I accept this mark of the confidence which your Majesty reposes in me ; but, Sire, I ask you for Jesuits, that I may be better assured of a victory ; for this society has always the God of armies at its head, and my opinion is that we are in need of that God to defeat the Infidels."

He obtained Jesuits, who assisted at the battle of Stuhl, and whose devotedness for the wounded and prayers for the success of the Christian host were acceptable to the God of armies. The victory was brilliant, and the defeat of the Turks complete.

IX.

THE English Catholics had hoped that the death of Elizabeth would put an end to persecution, but they were mistaken. James Stuart, King of Scotland, her successor to the throne of England, too weak to resist the influence or the intrigues of the ministers of Elizabeth, became a tyrant and a persecutor like her, and even surpassed her in his cruelties. The Catholics were disheartened, and some of them had appealed to the Sovereign Pontiff and to the Catholic rulers, imploring their intervention ; but the representatives of England insisted that the rule of their Government was mild, and that the Pa-

pists enjoyed perfect liberty. The foreign courts, with the exception of the Holy See, appeared to be convinced that there was an exaggeration on the part of the Catholics in the complaints they made.

Some young nobles, after a last and fruitless attempt to influence the ambassador of Spain, concerted together, with a view of devising means of putting an end to the afflictions under which their country suffered, and which caused the desolation of so many families in the three kingdoms. The Jesuits preached submission and patience, the glory and the joy of martyrdom, but religious liberty appeared to these young minds a glory still more to be coveted, and they desired, at any price, to secure it for their country. They calculated that an insurrection would be too difficult to organize, that it would be opposed by the Jesuits, and that it was necessary that as few as possible should be made acquainted with their secret, so that none should betray them to the Fathers. These young gentlemen were Roger Catesby, aged thirty-three; Thomas Winter, of the house of Huddington; Thomas Percy, of Northumberland,* and John Wright. After several suggestions had been made, discussed, and rejected, the preference was given to that of Roger Catesby.† The execution of his plan required a long time and the most absolute secrecy. As it involved the triumph of the Catholic religion, the young fanatics considered it unnecessary to make known their intentions to their confessors, who, in their opinion, were much more inclined to suffer martyrdom than to insure peace to their flocks. The Catholics had presented a petition to Robert Bancroft, who thus replied:

* Distantly related to the Duke of Northumberland.—T₂.

† Catesby was descended from one of the oldest families in Northamptonshire.—T₂.

"In the time of Elizabeth, your tortures were but trifling, for we did not know who would succeed the Queen. Now that the King, who is father of several children, is in full possession of the throne, we must see the end of the last Papist."

This cruel answer was conclusive for the conspirators, and they commenced operations. One day, Thomas Winter, who had become uneasy, communicated to Roger Catesby that his conscience was troubled, and that he wished to have the advice of the Jesuits, in order to learn if he could, without being guilty of sin, continue to give his sanction to the conspiracy, for several Catholics would perish by the same blow that would destroy the King and his ministers. Catesby was no less alarmed at this terrible consequence, and he conceived a method of consulting the Jesuits without informing them of the facts. Their plan was to place barrels of gunpowder in a cellar under the Parliament House, and to cause them to be ignited while the members were there assembled, under the presidency of the King, on the day of the opening of Parliament. Catesby thus submitted his case to the Jesuits and other Catholic priests:

"Suppose that before a fortress, which an officer is compelled to take by storm, some Catholics should be placed in the foremost ranks by the heretics, what would be his duty? Would he, in order not to massacre his fellow-Catholics, be bound to spare the guilty? or can he, without scruple, make the assault according to the usages of war?"

The decision of the casuists was conformable to the desires of those who consulted them. Father Garnet answered in the most affirmative manner, feeling assured there was nothing else involved but the case actually submitted to him. The conspirators, being satisfied, retired, swearing by the holy Evangelists to keep the secret.

They then went to Father Gerard, assisted at his mass, received holy communion from his hands, and did not reveal to him a single word of their horrible plot.

Christopher Wright and Robert Winter, brothers of the conspirators, were admitted into the secret, but this number did not suffice to surmount all the difficulties in the way. They subsequently admitted Everard Digby, Thomas Bates, Ambrose Rockwood, John Grant, Robert Keyes, and Francis Tresham, all of whom, except Thomas Bates, were of good birth.

Catesby, seeing that his plan prospered, aroused the ire of the Catholics against their persecutors, and encouraged revolt, while the Jesuits, on the contrary, urged patience and submission. The leader of the conspirators perceived that the voice of the Jesuits prevented his being heard, and from that time the Jesuits were an obstacle to him. He became their enemy, and inwardly declared against them the most dangerous and disloyal opposition; for it was the opposition of a secret enemy. Father Garnet, the Provincial, on the 8th of May, 1605, thus wrote to Father Parsons:

"All are desperate. Divers Catholics are offended with Jesuits. They say that Jesuits doe impugne and hinder all forcible enterprizes. I dare not informe myself of their affairs, because of prohibition of F. General for meddling in such affairs. And so I can not give you exact accompt. This I know by meare chance."

That which alarmed the good Provincial was the mysterious language of the conspirators, announcing that the moment of deliverance for the Catholics was at hand; that in a short time the Church would shine in England in all its splendor, and that the hour of justice would soon arrive for all. The Father had entreated the Holy See to threaten with excommunication all those who should become associated in any conspiracy; but Clement VIII *had just died*, and his successor survived his election but

a month, and, on the 15th of May, Camillo Borghese was proclaimed Pope, under the name of Paul V. All this caused delay, and the London conspiracy continued its operations. Catesby succeeded in keeping up hope. Father Garnet was grieved at this, and thus wrote to his General:

"All the English Catholics are not obedient to the Pope's commands. Even during the lifetime of Clement VIII, there were some who presumed to inquire if the Sovereign Pontiff had the power to prevent them from defending their own lives. They openly say that they will take good care not to make known their intentions to the priests. They complain more especially of us, because we oppose their machinations."

Catesby, seeing that the Jesuits were sounding the disposition of the Catholic body, and that they feared the existence of a conspiracy, sought a means to silence them, and, believing he had hit upon a plan, sought to put it into execution. He went to Father Oswald Texmund, whom the English called Father Greenway, and revealed to him his plan, under the sacred secrecy of the confessional. Father Texmund, struck with horror and dismay, endeavored, but in vain, to bring him back to rational and Christian reflections; but the fanatical conspirator could see, in the success of his scheme, only the salvation of England, the glory of God, and the triumph of the Church. Nothing could modify his mistaken notions nor calm his enthusiasm. He would only make one concession to the good Father, which was that he authorized him to confer with his Provincial, but always under the sacred seal of the confessional.

Francis Tresham, as the day approached for the opening of Parliament, feeling a remorse of conscience, could not reconcile himself to the sacrifice of so many lives, to the odium which he would thereby bring upon the Catholics of England, and to contract for himself and them

such a debt of blood, which the Protestants would not fail to revenge upon the Catholic religion.

Yielding to the dictates of his conscience, he gave information to Cecil, the Secretary of State, and then, returning to his friends and companions, he intimated to them that the minister was aware of the existence of the plot, and informed them that they had but time to save their lives by flight. His friends would not believe a word of all this. Having arranged for a rising of the people, as soon as their fatal design should be effected, they persevered in their original plan. Percy and Winter held themselves in readiness to head the London movement; Catesby and John Wright went to lead that of Warwickshire; while Fawkes, who passed for the servant of Percy, undertook the desperate office of firing the mine.

On the 5th of November, the day upon which the royal sitting was to be held, the High Bailiff of Westminster, accompanied by a party of soldiers, descended into the cellar, where they discovered the barrels of gunpowder, and apprehended Guy Fawkes, who carried a lantern and was furnished with matches ready to set fire to the train.* He arrested him, and conducted him be-

*The discovery of the plot is attributed, by the best authorities, to the receipt of the following anonymous letter, addressed to Lord Mounteagle, who had married a sister of Tresham :

"MY LORD—Out of the love i have to some friends, i have a caer of your preservation ; therefor, i would advyse youe as youe tender your lyf to devyse some excuse to shift your attendance at this Parleament, for god and man hath concurred to punishe the wickednes of this tyme ; and thinke not slightlye of this advertisment, but retyere your self into your contrie whear youe maye expect the event in safteie : for thoughe there be no apparance of anni styr, yet i sayes they shall receyve a terribel blowe this Parleament, and yet they shall not seie who hurts them ; this concel is not to be contemned because it may do youe good, and can do youe no harme, for the danger is passed as soon as youe have burnt the letter, and i hope god will give youe the grace to mak good use of it, to whose holy protection i commend youe."

fore the Council of Ministers, presided over by the King. Fawkes acknowledged his crime, which he called an act of lawful defense against a heretic prince, who was the persecutor of the Catholics, and who could not be the Lord's anointed,* but he refused to discover his accomplices, and all the tortures to which he was subjected could not extort from him the slightest revelation. On the 7th of November, he heard that his associates had taken up arms, and, it being impossible that their names could longer be ignored, he revealed them.

At the same time, the Protestant ministers and the Scotch Puritans rejoiced to possess the proofs of the existence of a Catholic conspiracy, attributed its origin to the Pope and to the King of Spain, whose instruments they declared the Jesuits were, and, in their sermons, excited their hearers to massacre the Catholics of the three kingdoms, especially the Jesuits, who had organized the plot, and sought the extermination of all the Puritans and Anglicans.

* Lingard adds, that Lord Mounteagle, after perusing the letter, carried it to the Secretary of State, who, having read it, said it was only a hoax to frighten them. The King was at that time on a hunting party, but, on his return, the letter was shown to him, and he thought more seriously of it. The meaning of "terrible blow" he attributed to gunpowder, and it was resolved that a strict search should be made in the houses and cellars adjoining the hall.

On the evening of the 4th of November, the Lord Chamberlain, whose duty it was to see that all was prepared for the opening of Parliament, visited the hall, in company with Lord Mounteagle, and they entered the cellar, as if by chance, and inquired by whom it was occupied. Fawkes, who was present, replied that his master had taken it as a wood-store; upon which the Chamberlain replied that he had made abundant provision. They then departed, without having given any signs of suspicion. Fawkes remained at his post, ready to fire the mine on the following day, or immediately on the appearance of danger.—Tr.

* A Scottish nobleman, say the English historians, asked him why he had collected so much gunpowder. He replied, "To blow the Scottish beggars back to their native mountains."—Tr.

Nevertheless, the leaders of the insurrection found no response in the hearts of the Catholics. However great their enthusiasm, only a mere handful of men responded to the call of the conspirators. On the 8th of November, their supply of powder being damp, it was placed before a fire to dry, prior to an impending engagement, when a spark ignited, causing it to explode, severely injuring many of the party. Some among them, seeing in this that Providence manifested itself against their fanatical undertaking, fled precipitately across the field. The others awaited the arrival of the King's troops, and rushed daringly into the thickest of the fight. Catesby, Percy, and the brothers Wright fell, mortally wounded; the others were made prisoners.

The object now was to compromise the Society of Jesus, and prove, as well as possible, their participation in the gunpowder plot. To this end, the ministers of King James, the Anglican clergy, and the magistracy were prepared to sacrifice all, even justice and truth itself. It was necessary, at any cost, so to construe the answers or the silence of the accused as to implicate the Jesuits in the crime. Bates, seduced by the promises held out to him, avowed that three of the conspirators had Jesuits for confessors; that these were Fathers Garnet, Textmund, and Gerard; and that, a few days before the 5th of November, he, Thomas Bates, had seen Father Garnet in conversation with Catesby. This was more than necessary to satisfy the heretics. The three Fathers must be arrested.

The edict for their arrest set forth:

"From the examinations, it is evident and positive that all three have been direct abettors of the conspiracy, and, in consequence, are not less guilty than the actual perpetrators and concoctors of the plot."

In the examinations, they were not satisfied with taking down the actual testimony of the accused, but they inter-

polated any thing that might tend to inculpate the Fathers, and, when these written accusations were read over to the accused, the latter protested against their falsity, declaring that they had never averred that any of the Jesuits were implicated in the plot. Fawkes, who had simply answered the questions put to him, could not restrain his indignation on hearing his evidence read over. "I do not wish to deny that which applies to me personally," he exclaimed; "but I repudiate that portion which has been inserted in regard to an affair the conception and carrying out of which was entirely our own. If any one among us has any thing to make known against the Jesuits, let him state it, or else do you state upon whose evidence you establish the fact of their guilt. If you can not do this, what have the Fathers to do in our trial? and why is the attempt made to interpolate in our evidence that which is so opposed to the truth?"

Until the last moment, the accused protested that the Jesuits were in total ignorance of the conspiracy; but their assertions and protestations were without effect, in the final adjustment of documents that were to be handed down as authentic truths in the history of British justice. Posterity must see, in the members of the society, traitors, assassins, and conspirators; it was, therefore, important to bequeath to it all that had the semblance of authenticity in favor of those interested, and to endeavor to destroy all that might serve to show their falsity. But Providence did not permit this. On the 30th and 31st of January, the prisoners died upon the scaffold, declaring to the crowd by which they were surrounded the innocence of the Jesuits. Some of their accomplices had, as we have seen, managed to escape, and were cordially received by Dominic de Vic, Governor of Calais. Unfortunately for English justice, these witnesses could and did speak. Fathers

Gerard and Oswald Texmund, after having run the greatest risks, succeeded in reaching the Continent. Father Garnet had been arrested at Hendlip, near Worcester, in the castle of Thomas Abington. Father Oldcorne was also arrested, as well as the two servants of these Fathers, Owen and Chambers. John Owen, who was put to the torture, expired in his agonies without uttering a single word against the Jesuits, and his accusers had the effrontery to assert that he committed suicide while in prison. They imposed upon the public credulity so far as to state that he ripped open his bowels, lest he should compromise Father Garnet.

Father Garnet was examined more than twenty times, in presence of the ministers, and always without affording his enemies any advantage. It was important, however, that he should be found guilty. To this end, the report was spread that the Jesuit had, at last, avowed his crime; and, according to a letter of Father Baldwin, dated the 15th of April, 1606, the secretary of King James informed the British minister at Brussels that Father Garnet admitted that he was the first instigator of the plot. Nay, they did even more. They assured the several ambassadors that they might inform their respective governments of the fact. These, however, were only words, and, as some appearance of proof was required, they had recourse to an infamous expedient.

A villain represented himself to Father Garnet as a fervent Catholic, deploring his captivity and the tyranny exercised against the Roman religion, and offered his services to facilitate any intercourse he might desire to hold with those who were persecuted. By these means, he succeeded in winning the confidence of the good Father, who availed himself of the offer to write some letters. The traitor took charge of them, and placed them in the hands of the

King's minister; but they did not contain a single syllable which could be turned to account. It, therefore, became necessary to try another plan.

One day, the spy of Cecil informed his victim that Father Oldcorne had just been transferred to the Tower, and that he might, possibly, succeed in obtaining for him an interview with his fellow-sufferer. Such a proposition ought to have opened the eyes of the good Father, but, in the simplicity of his innocence, he never, for a moment, suspected the sincerity of this Judas. It never suggested itself to his mind how it was that such an ardent Catholic could be so trusted and possess so much of the confidence of his persecutors. He fell into the snare, and accepted the proposition. The traitor brought the two prisoners together. They were not in the same compartment; they could only see and hear each other; but they thought they were alone. They conversed upon their position, their sufferings, and the condition of religion in England. In the exuberance of that interview, which might be their last, Father Oldcorne, alluding to the plot and the examinations he had undergone, put a question to Father Garnet, to which the latter ingenuously replied: "There exists no evidence that they made me acquainted with it; there is but one living being can say so."

This was sufficient. Two persons were concealed in such a manner as to hear all that was said. They had now all that they desired. The traitor reappeared, and announced to the Fathers that the time allotted to them had expired, and that they must separate. Anglicanism triumphed. Father Garnet was again examined. They accused him of being cognizant of the plot and of not revealing it. They repeated the words he addressed to Father Oldcorne. He answered that he had not denounced it, because the secrets of the confessional forbade him so to do. He was submitted to all sorts of torture, and they endeavored to force

him to testify to the correctness of the examinations in which they made him guilty; but he refused, for, though he had never read them, he was aware how much they had been falsified. Being urged upon this point, he replied: "Might not those who have dared to falsify the text of Holy Scripture, also change the words and meanings of men?"

The Anglicans had no reply to make to these remarks, the logic of which completely crushed them.

The ministers resolved to spare his life for sixty days more, in order to prepare the people for this execution. During this interval, they invented letters by which they made him avow his guilt, and they spread infamous libels against the Holy See, as well as against the society, and especially against Father Garnet. On the 3d of May, 1606, the Provincial of England was conducted to the scaffold, whence his pure soul ascended to heaven, while his venerable body was quartered by the Anglican executioners.

Father Oldcorne had met his death on the scaffold at Worcester, on the 17th of April, on the charge that the conspiracy having failed, he had neither approved nor condemned it, consequently, he had approved the plot, and merited death.

Such are the facts of the gunpowder plot, unhappily so celebrated in history. We regret being unable to afford more space here, but the limits we have prescribed for our work will not permit our doing so.*

On the 23d of June, Father Thomas Garnet, nephew of the martyr Henry Garnet, Provincial, was executed at Tyburn. He was guilty of no crime; but he was a Jesuit, and, as such, a state prisoner, and condemned to exile. On the eve of the day upon which he was to be shipped, Ban-

* M. Crétineau Joly, who has had at his disposal the necessary documents, gives all the details that could be desired, in his *History of the Society of Jesus*, 3d edition, vol. 3, page 99 to 105.

croft, Archbishop of Canterbury, visited his dungeon, and laid before him the oath imposed upon the Catholics, promising him liberty on condition that he would subscribe to it. The Father refused, adding that he was ready to take another one, in these words :

"I declare, by word of mouth, before the Court of Heaven, and it is the sincere expression of the true feeling of my heart, that I will have toward my lawful King, James, all the fidelity and obedience due to His Majesty according to the laws of nature, of God, and of the true Church of Jesus Christ. If this pledge of my loyalty is deemed insufficient, then I submit it to the judgment of God and of the whole world. No King can require greater fealty than that which the law of God ordains, and no subject can promise and swear to the King an obedience greater than that approved of by the Church of Jesus Christ."

This was enough in the eyes of the Anglicans to change the punishment of exile into that of death. At the foot of the scaffold, the Earl of Exeter endeavored to prevail upon him to subscribe to the oath, adding, "You may even use mental reservation."

"Life and liberty are of little importance to me," replied the Father. "In these matters, there is no necessity for dissimulation."

Then he gave an account of his short career. He referred to the consolations with which his soul was filled by the hope of the happiness which awaited him. He moved the hearts of all his hearers, and concluded with this affecting prayer :

"O Lord, my God, may thy anger against this kingdom be appeased. Take not vengeance for my blood on my country or my King. *Domine ne statuas illis hoc peccatum.* Forgive the apostate priest, Rowse, who betrayed me ; Cross, who arrested me ; the Bishop of London, who put me into chains ; Wade, who desired my death ;

Montague, and the witnesses. May I see them all in Heaven!"

With these last sublime words, the holy soul ascended to the mansions of bliss. He had passed thirty-four years on earth.

Shortly after, Almighty God called to himself another, of whom Scotland had rendered herself unworthy. Father John Ogleby had devoted himself, with an ardent charity, to the salvation of Scotland. One day, some Puritans of Glasgow made known to him their desire to abjure Calvinism, and desired his ministry forthwith. The good Father immediately hastened to comply with their request, and the Protestants, who had sent for him, delivered him up to the officers, whom the ministers of the King had charged with this cruel pursuit of the Jesuits. Condemned to death, Father John Ogleby was executed, like a common malefactor, on the 10th of March, 1615. He was thirty-four years of age.

Beneath all the hatred with which the Society of Jesus has been pursued, from its very origin down to our own time, a careful examination and investigation will always discover either heresy or envy, suggested by the evil one, to prevent or to impede the work of God.

X.

THE government of the republic of Venice had been excommunicated on the 17th of April, 1606. Excited, for a long time, by the writings, preachings, and discourses of Brother Paolo Sarpi and Brother Fulgenzio, of the Order of Servites, who were devoted, body and soul, to the heretics, it only desired some pretext to throw off the yoke of the Holy See. Not finding such, the Senate had commenced the attack which would lead to the desired rupture. They had just put forth three decrees in opposition to ecclesiastical rights and immunities, and, upon its own

private authority, it had delivered up two priests to the secular powers. Against this the Holy See had protested in vain. Venice, or rather its government, sought to be excommunicated, in order publicly to quarrel with Rome. The Bull of excommunication was issued by Pope Paul V. The Senate had prohibited any of the clergy, regular or secular, from publishing or posting up the said excommunication. Nevertheless, during the nights of the 2d and 3d of May, it was publicly placarded at the entrance of five churches.

The Senate was satisfied; it was excommunicated. War was declared, and it was confident of victory. On the 6th of the same month, the republic declared unjust and illegal the interdict which the action of the Senate had drawn down upon Venice, and they ordered all regular and secular priests to pay no regard to it, and to continue the celebration of the services as usual, under penalty of banishment and confiscation. The Jesuits respected the Pontifical brief, and resigned themselves to the will of Providence. On the 10th they were summoned before the Senate. The Doge, Leonard Donato, examined them.

"What do you intend doing? Will you obey the decree of the Senate, or will you submit to the interdict?"

"As long as the interdict remains in force," replied the Superior, who responded for all, "we will not celebrate mass, nor will we preach, and, if the authorities insist upon compelling us to do so, we declare that we prefer exile and confiscation."

On the same day, the decree banishing the Jesuits was issued, and on the following day they quitted the city, to the great delight of Brother Paolo and his followers.

"Toward the hour of the *Angelus*," wrote the Superior to the Father-General, "the gondolas arrived, and we placed in them the few articles we were permitted to take with us, being all the time closely guarded by the

officers, who were sent to watch all our movements. The Vicar then came with the stewards. Then, having in our church recited the litanies and the prayers for travellers for a safe journey, we directed our steps toward the gondolas. There were assembled all our sorrowing friends, deploring our departure ; but none of them, however, were allowed to come near us. Thus distributed, on four boats, and intermingled with the soldiers who guarded us, we left Venice."

The influence of the Jesuits was so great, that it was thought necessary to give a twofold reason for their banishment. The Theatines, the Capuchins, and Minors were not slow in imitating the example of the Jesuits, and these were followed by other ecclesiastics, and the Patriarch had retired to Padua ; hence, it became necessary to put a stop to such an exodus, and to convince the people that this state of affairs was all the work of the Jesuits. Brother Paolo left nothing undone to produce the desired effect upon the masses, and, guided by his counsels, the Senate made public all their pretended grievances against the good Fathers of the Society of Jesus. We the more willingly reproduce them here, that these unjust imputations have been repeated with a pertinacity well worthy of a better cause, and that it appears to us but an act of justice to trace back the merit of the invention to its original author, the Venetian apostate, Paolo Sarpi. Here are the crimes of which the Jesuits were accused by the Senate of Venice :

1. A letter, most compromising for the safety of the state, but, fortunately, intercepted by the government, proved that the Superior of the Jesuits, well informed of the secrets of the republic, betrayed them all to the Pope, and made known to him that more than three hundred youths, of the highest nobility, were ready to do all

that the Sovereign Pontiff might command. This clearly showed that the Jesuits were plotting.

2. The Senate had discovered that they made use of the confessional insidiously to pry into family and state secrets.

3. They sent twice a year to their General a detailed account of the state of the military forces, finances, and resources of the republic.

4. They had asked the Pope to excommunicate the Government of Venice.

As to proofs, they totally failed; but the popular credulity never requires them, and Paolo was aware of this. On the 14th of June the Senate decreed that the Jesuits were banished in perpetuity, and that their confiscated property should be applied to charitable uses. On the 11th of July, Canage de Fresne, French ambassador at Venice, wrote to Villeroy :

"The nullity and injustice of the excommunication are preached on every feast, and in all parts of the city. Already the people consider the Pope as the enemy of their salvation, who would rather deprive them of the Christian faith than limit his riches or ambition; already the confessions of the Jesuits are the theme of conversation in the taverns and drinking houses; already, the authority of the Inquisitors is overthrown, and license given to printers to publish all sorts of books which assail the Pontificate. God knows how the Italian mind will benefit thereby."

These books came from England and Geneva, addressed to Brother Paolo and Brother Fulgenzio, his accomplice. Both one and the other had formed an association of independence, the end of which was to estrange the republic from the Church of Rome, in order to make it over to Protestantism. The latter point was a difficult one to attain with the Italians, whose expansive and

ardent nature require all the exterior pomp of Catholic worship.

The confiscated property was to be appropriated to charitable works. So the decree provided. But those who had provoked the measure considered it more to their advantage to take possession of it themselves. Brother Fulgenzio, finding the example of the Protestants and the members of the University a good one to imitate, installed himself, of his own free will and responsibility, in the house of the Society of Jesus. Cardinal Joyeuse, who was charged by Henry IV to propose his mediation between Rome and Venice, did not obtain the least success. Far from it. The public mind was excited, and war was about to be declared between the republic and the States of the Church.

Father Aquaviva, seeing the obstinacy of the republic, and desiring, above all, the reconciliation of that state with the Holy See, implored the Pope to pass over the claims of the Society of Jesus, and to content himself with urging the recall of the other orders. Paul V took particular offense at the exclusion of the Jesuits, as it was proved that they had been banished because they upheld the rights of the Sovereign Pontiff; but the General of the society prevailed upon him to accept the exclusion of his Order, at least for the present. This concession brought about peace, which the republic had no longer any pretext for refusing.


The five Jesuits, who, as we have seen, went to carry the help and consolation of their holy ministry to the Catholic captives at Constantinople, had met their death while bestowing the treasures of their sublime charity upon the plague-stricken people. In 1609, Father Canillac and four other Jesuits went to replace them. The Venetian ambassador, desiring to merit the good opinion of his government, sought to persuade the Porte that the

Jesuits were merely spies of the court of Rome, who visited other countries under pretext of apostleship, but, in reality, to incite the people to revolt against their sovereign. The Porte, finding itself sufficiently enlightened by this absurdity, caused the Jesuits to be imprisoned. However, the ambassador of the haughty republic was soon contradicted by the ambassadors of France and Germany, who demanded the immediate release of the prisoners, and an authorization for the holy religious to exercise their apostolical ministry throughout the whole extent of the Ottoman Empire.

Let us here again remark, that it is ever heresy that backs up the attacks made upon the Society of Jesus. This one was due to the apostate brother Paolo, while a Catholic served him for an instrument and mouthpiece.

XI.

THE Society of Jesus had had to sustain great contests since the accession of Father Claudio Aquaviva. * It required all the wisdom, ability, and virtues of that General to direct the whole of its movements, in all quarters of the globe, during that obstinate war of the spirit of evil, which neither gave it peace nor relaxation, but which, nevertheless, could not diminish its zeal or affect its spirit of charity. In Belgium, England, France, and Italy, and even in the distant East, calumny, persecution, tortures, exile, or death were the rewards of its glorious works, of its indefatigable apostleship, and of its heroic devotion. Strange fact! this Order, so much abused, and, at the same time, so much beloved, seemed to prosper by humiliation and augment by calumny. Vocations daily increased for this Institute, which had no other inducement to offer but disgrace, persecution, and the scaffold! For every reflecting mind, this was then, and is to-day, one of the Divine marks of the Society of Jesus.



From the time of the reconciliation of the republic of Venice with the Holy See, peace appeared to be restored to the Jesuits in the greater part of Europe. Father Aquaviva took advantage of this truce, to urge the matter of the canonization of the holy founder of his Order, and that of the great Apostle of the Indies and Japan. The sovereigns of all those countries where the Society of Jesus was known and appreciated, conjured the Holy See to grant that which was so much desired by the Catholic world. Henry IV, ever ready to show his veneration for the society, the spirit and constitution of which he admired as much as he appreciated its learning and labors, joined his entreaties to those of the Kings of Europe and Japan.

The Calvinists could not forgive the King for this brilliant mark of his esteem for the society, and the Jesuits soon had to answer for it.

On the 14th of May, 1610, a sinister rumor suddenly agitated the city of Paris. Terror was portrayed in every countenance; every eye was moistened with tears, every heart touched with grief. Consternation and grief were universal. Henry IV was dead! The best of kings had been assassinated! To the Society of Jesus this was an immense loss. Henry IV had protected, respected, and sincerely loved the Institute, and was always happy to give it proofs of his affection. Never had it experienced at his hands but marks of encouragement and favor. It had all to fear for its future position in France in the loss of the monarch, who had ever been its defender and support. Father Armand, the Provincial, and Father Cotton, the King's confessor, received from the Prince of Conti the heart of the monarch, which he had bequeathed to them, and which, according to his desires, they conveyed to La Flèche.

During their absence, the Parliament and the University, without calling in question the inconsistency or the

absurdity of the calumny, spread the report that the assassin of the King was the agent of the Jesuits. The circumstantial evidence was conclusive. Six months before, Ravailiac had been seen talking in public with Father Aubigny, in the church of the Professed House! Hence, Ravailiac was known to the Jesuits, and, as they were acquainted with him, it was clear that, at their instigation, he had assassinated the monarch, who, humanly speaking, was their greatest support in France, and who, they might well fear, could, for them, never be replaced.

This was not all. Ravailiac had once spoken to Father Aubigny; hence, Ravailiac had read a work of Father Mariana, published in Spain, in the Latin language, which taught that the assassination of tyrants was permissible. Ravailiac was ignorant of the Latin tongue, besides which, to the very last, he asserted that he had never communicated to any person in the world his project for the murder of the King. This mattered not. The Parliament and University, desiring, at all hazards, that the Jesuits should be deemed responsible for this crime, endeavored to prove their guilt by ordering that the work of Father Mariana should be publicly burned by the executioner.

It suited both the Parliament and the University to ignore the fact that the same book had been condemned and disowned by the Society of Jesus. They forgot that the doctrine of regicide was, at the time, a subject of controversy in all the theological schools; that it had its supporters in every religious order,* in all the universities, and that the Calvinists and Lutherans openly professed it in their sermons and teachings. In fine, they were oblivious of the fact that, during the League, they themselves had maintained that doctrine with the greatest enthusiasm. The doctors of the University of Paris should have borne

* Father Aquaviva had forbidden those of his Order to sustain the proposition.

in mind how they had, at that time, accused the Jesuits of indifference on this point—an indifference which then was denounced as a crime. But all recollection of the circumstances seemed to vanish before the desire to accuse the Society of Jesus, which was the guilty cause of the desertion that had taken place from the classes of the University. Christian orators sided with them. Some, excited by their friends of the Parliament or of the University, supported them by their eloquence, and, on the 6th of June, might be heard a quondam religious of the Celestines, named Dubois, exclaiming, in a most pathetic tone :

“ Henry IV—another Alexander, great King, the terror of the world—had you believed your faithful doctors, the gentlemen of the Parliament, you would now be in the full enjoyment of life. Henry, our good King, is dead. I know it well. Who killed him, I know not. Who were the instigators? Read, gentlemen, for yourselves. The tiger is such an inveterate enemy to man, that, on merely seeing his image, his fury is so great that he tears it to pieces. These men, more cruel than the tiger, enemies of God, could not bear to see the good King, His image; hence they have had him put to death by an infamous assassin. Gentlemen of Paris, be no longer blind. They have deprived us of our King. Let us preserve the one we have, and the remainder of his posterity. Let us pray God for the King, the Queen, and all the Council. Let us mortify ourselves, for God has afflicted us; and let us look to ourselves, let us be watchful, for they also seek to deprive us of this one. And do not allow yourselves to be deceived by those fine pretensions, by those confessions, those communions, those discourses, and spiritual conferences; for they are but the allurements and ruses of the devil.”

The Queen Regent, the Chancellor, and the Bishop of

Paris desired to put a stop to these absurd imputations. The prelate, feeling it to be his duty to express his views, published the following letter, of which the original is still extant:

"HENRY DE GONDY, BISHOP OF PARIS, COUNSELLOR OF THE KING
IN THE PRIVY COUNCIL OF THE STATE, ETC.:

"As it appears that, since the cruel parricide committed on the person of the deceased King, which God forgive, several reports have been spread in this city of Paris, to the great prejudice of the Jesuit Fathers, we, desirous of preserving the honor and reputation of that Order, having fully seen that such reports have originated only in ill-will, founded on animosity against the said Fathers, do by these presents declare, to all those whom it may concern, that the said reports are frauds and calumnies, maliciously invented against them, to the detriment of the Roman Catholic and Apostolic Religion; and not only that the said Fathers are free from such blame, but, moreover, that their Order is, by its doctrine, as well as by its edifying life, of the greatest service to the Church of God and to this state. In testimony whereof, we have executed these presents, which we have signed with our hand, sealed with our seal, and caused to be countersigned by our Secretary.

"Paris, this twenty-sixth day of June, one thousand six hundred and ten."

The enemies of the Society of Jesus, seeing that the court still protected it, and that Father Coton had just been appointed confessor to the young King, in spite of all the reports of the University and all the accusations of the Parliament, conceived the most infamous fables to destroy the Jesuits, and Father Coton especially, in the estimation of the Regent. They put forth a libel entitled *Anti-Coton*, which was attributed to Peter Dumoulin, a Protestant minister, of Charenton, and printed by the Calvinists. It was easy for Father Coton to defend himself against the odious calumnies of which he was the object, and to produce proofs of his innocence; but it

was difficult for the author of the libel to advance, in his turn, the proofs of the statements he had dared to make. He could not produce a single one, and found himself quickly silenced. This did not prevent the Parliament making fresh efforts to bring about the ruin of the Jesuits. But the clergy, princes, and nobility, as well as the Council of the Regency, felt the necessity of educating future Catholic generations, who should be able to resist the attacks or allurements of heresy; and the Jesuits, being without rivals in the art of instruction, were retained in France, in spite of the opposition of their enemies.

Father Coton was continued, in his capacity of confessor, near the person of the young King; Father John de Suffren was appointed confessor to the Queen Regent; and Father Marguestaud, confessor to the Princess Elizabeth. The court thus protested against the enemies of the Society of Jesus, and this protestation was of the greatest importance.

The Prince of Condé, who had abjured Calvinism, declared himself in favor of the Jesuits, and aided and assisted in sending them to Berny, in conjunction with Marshal de la Châtre, while the Duke of Longueville favored them in Picardy by augmenting their houses there. Cardinal Joyeuse, Archbishop of Rouen, being likewise desirous of showing his confidence in the Jesuits, called them to take charge of his seminary, and founded, at his own expense, one of their houses at Pontoise.

At Paris, the University was more deserted than ever. The public had confidence only in the mild and paternal education of the Jesuit Fathers, and soon eleven of the principal colleges of the *Quartier Latin* were united to those of the Jesuits, whose triumph exceeded the most sanguine expectations of their friends.

To any serious mind, ought not this to have clearly

shown the finger of God? The Calvinists felt it, and their hatred for the Jesuits was the more bitter. Compelled to respect them in France, they endeavored to compensate for it elsewhere.

On the 5th of July, 1611, an insurrection, headed by the heretics, broke out at Aix-la-Chapelle. The insurgents threw open the prisons, took possession of the Town Hall, and arrested the chief magistrates. Three Jesuits were encountered by these men, who were maddened by fury and thirsting for Catholic blood. The Jesuits were Fathers John Fladius, Nicholas Smith, and Bartholomew Jacquinot, Superior of the Professed House at Paris. The rioters rushed upon them, crying out that they would be avenged on the Papists. The Catholics rescued the Fathers from their blood-stained hands; but, in the middle of the night, the college was attacked by the Protestants. Father Philip Bebius desired to address the assailants, but he fell under their blows, and the mob rushed into the college. All the Fathers were made prisoners, and dragged to the Town Hall. They were about to be put to death, when a voice was heard, exclaiming that one of the Fathers was a Frenchman. Immediately the leaders, feeling sure that France would avenge the blood of her children, decided that the French Jesuit should be restored to freedom.

"No!" replied Father Jacquinot, "I will never consent to be separated from my brothers, all of whom are as innocent as I am."

"We do not give you your liberty on account of your innocence, but only because you are a French subject."

"In our society," rejoined the Father, "we recognize neither German nor French. We are all brothers. Either my brothers shall be set free with me, or I will die with them."

The insurgents dared not go further. The assistance

asked by the Catholics to suppress the insurrection was soon at hand, and the Jesuits were restored to liberty; but it was not until the 4th of December that they were able to return to their house, and again take possession of their church, which the sacrilegious Protestants had, during some days, made the scene of their most ignoble orgies.

In the same year, the Jesuits of Prague felt the effects of the civil war which existed between the partisans of the Princes of Neuburg and those of the Princes of Brandenburg. The heretics, having taken up arms under the pretext of repulsing the Imperial forces, rushed upon the religious houses, and there gave themselves up to the greatest excesses. The convents of the Dominicans, Benedictines, and Canons Regular were ransacked, the churches profaned, and the statues of the saints broken and burned. They erected a sort of pile, consisting of the paintings, ornaments, and statues taken from the churches, bound fourteen Franciscans on this pile, to which they then set fire, and watched the death-struggles of their heroic victims expiring under this horrible torture!

The *toleration* of heresy, and its respect for liberty of conscience, did not stop here. A Protestant exclaimed that three hundred soldiers, and a store of arms and ammunition, were concealed at the Jesuits'. From the very foundation of the society, this same bugbear had ever formed part of the programme of every revolution, and it succeeded as well at Prague as elsewhere. The Protestant bands proceeded *en masse* to the college, where they possessed themselves of all that was portable; but we must, in justice to them, say that not one of the sacrilegious plunderers ever dreamed of looking for the three hundred soldiers and the munitions of war. Each one was content in having his share of the profanation, pillage, and devastation. The Fathers were torn by the

Catholics from the blind fury of these demented ruffians. All the loss they sustained was their house and the church, which they soon saw restored. But, no matter. Protestant historians have written that the Jesuits had concealed three hundred soldiers, and the rest, and there are some Catholics who are simple enough to believe it, and to repeat it like harmless echoes.

XII.

THE metropolis of the Portuguese Indies, that city of Goa which was so dear to the heart of its illustrious Apostle, Francis Xavier, and which had the honor of possessing his venerated remains, was thrown into a state of no common excitement on a certain day in the early part of 1585. Portuguese, Spaniards, and Indians were equally perplexed, and sought to discover the cause. From the evening of the day previous, public curiosity had been aroused by the arrival of a personage whose appearance and cortège denoted his high rank. He had entered the city mounted on a white elephant, caparisoned with so much magnificence that every one wondered if any but the great monarchs of Asia could presume to appear in such brilliant and costly array. All the persons who composed his suite were habited in the most splendid costume, and mounted on the finest elephants. On the very day following his grand entrance into the city, this high personage, all covered with gold and precious jewels, presented himself at the palace of the government, and remained a long time in conference with the Viceroy. Thence he proceeded to the Jesuits, where he still was. His reappearance was awaited with as much impatience as if each one had to discover, in his countenance, the true cause of his presence at Goa, and the purport of his visit to the Fathers of the Society of Jesus. Very soon their curiosity was satisfied, and here is what they ascertained:

Father Rudolphus Aquaviva, as has been seen, was massacred at Salsette. The grand Mogul Akebar, who had parted from him with regret, was plunged into the deepest sorrow on hearing of his martyrdom, and he had sent an ambassador to the Viceroy of the Portuguese Indies and to the Jesuits of Goa, to express to them his feelings at their loss, and to convey to them his desire that another priest of the Society of Jesus should come to his court. This was the cause of the magnificent embassy which had caused so much excitement. Father Rudolphus Aquaviva had, apparently, reaped no other fruit from his sojourn in the Mogul Empire but that of pleasing the Emperor. And it is not to be pleasing to men alone that the Jesuits make themselves beloved by mankind; it is to gain them to God. When they can not attain this end, they carry elsewhere the gentle attractions of their apostolic zeal. The Fathers of Goa thought it their duty to defer, for a time, yielding to the expressed desires of Akebar, and it was only in the course of the year 1595 that the Provincial sent him Father Geronimo Xavier, nephew of the great apostle,* who, supported by the saint's powerful protection, was more successful in his apostleship than Father Aquaviva had been. The time of grace had come, not for the sovereign, but for his subjects. God, whose designs are always impenetrable and ever adorable, had made use of the affection with which the monarch had been inspired for Father Aquaviva to prepare and facilitate the conversion of this people.

The blessings of Heaven descended abundantly upon the efforts of the missionary, whose name seemed to give assurance of success. In a few years the number of Christians had become considerable. Father Geronimo resided at the court, but the Emperor enjoyed little of

* L. Ranke—History of the Papacy.

his society. He was taken up by the duties of his mission, and found it necessary to ask for a reinforcement from Goa. In 1599, he solemnly celebrated, for the first time, the Feast of Christmas, at Lahore. It was a sight which produced wonderful results upon souls. Numbers of Catechumens went in procession to the church, robed in white, and bearing palms in their hands. They were baptized by Father Xavier, and then conducted to the crib, which was prepared in the church, and which there remained exposed during twenty days.

The Emperor, though enchanted and struck by all the pomp of the Catholic worship, persisted in his infidelity. He had not the moral courage to renounce his passions. Father Xavier had placed in the church a statue of the ever Blessed Virgin, copied from the *Madonna del Popolo* at Rome. The Emperor had it removed to his palace, in order that it might be admired by his wives. He read, with deep interest, a life of our Saviour, written in Persian, by Father Geronimo; but his admiration remained ever most painfully sterile as regarded the state of his soul. However, it tended, in a wonderful degree, to the propagation of the Gospel in his states, and, in 1610, immediately after his death, three princes of his house solicited baptism. When they were sufficiently prepared, Father Geronimo Xavier, in order to make an impression on the people, as much as through respect for the Imperial family, went to receive them at the doors of the church, amid the sound of trumpets and cymbals, and baptized them with great solemnity. Christianity was permanently established in the Mogul Empire.

Tartary had also her missionaries of the Society of Jesus. In 1603, Father Zgoda, who was then at Kamenitz, learned that an ambassador of the Great Khan of Tartary, on his way to the court of the King of Poland, had halted in that city. The Jesuit was touched. His

apostolic heart leaped for joy. He would go and see the ambassador, and speak to him. The prospect was bright before his eyes. The envoy received him.

"Would it be possible," asked the Jesuit, "for me to obtain admittance into your country, at no matter what price, in order to carry thither the true faith, to make known to the people the true God of heaven and earth, the Creator of the universe, the Redeemer of men?"

"There is no possibility," replied the Tartar, "except by means of a firman of the Sultan, or as a prisoner."

The Jesuit was satisfied. He wrote to the King of Poland, took his departure, and caused himself to be made prisoner by the Tartars, to whom he spoke of Christ crucified. They listened to him in astonishment and curiosity. And when the ambassador returned from Europe, he, in the name of the King of Poland, asked for the freedom of Father Zgoda and permission to preach the doctrine which he had come to inculcate. Both favors were granted, and soon the Apostle of Tartary was in a position to offer to his Divine Master and to his Church a new race of Christians.

In Madura, the celebrated Father Nobili, by a means as strange as it was ingenious, and which his ardor for the salvation of souls could alone have suggested, succeeded in enkindling the light of the Gospel before the eyes of the Infidels, who still slumbered in the shadow of death.

Father Nobili, nephew of Father Bellarmine, and whose family was related to those of the Sovereign Pontiffs Julius III and Marcellus II, as also to the Emperor Otho III, was born at Montepulciano, in 1577, and had entered the Society of Jesus in his early youth. At his earnest request, he was sent on foreign missions, being, at the time, only twenty-eight years of age. Several Jesuits of Goa had already penetrated into Hindostan; but their life of poverty, their love for the Pariahs, who thirsted for their holy teachings, and whose souls attached themselves with transports

to a religion which excluded no caste, had caused them to be despised by the Brahmins and Rajahs. All their exertions to reach the privileged castes had been fruitless.

Sent to Madura, in 1605, by his superiors, Father Nobili, well knowing the experience of his brothers, thought he ought to pursue another course. He was aware that the penitent Brahmins, called *Saniassi*, composed the caste which was the most esteemed and honored. With the approval of his superiors and of the Archbishop of Cranganor, he became a *Saniassi*. He assumed the costume of the penitent Brahmins, adopted their exterior rule of life, and spoke their mysterious language. He constructed for himself a small hut, covered with grass, ate neither flesh nor fish, and drank no liquors. He had his head shaved, only preserving a small tuft of hair on the crown. His head-dress consisted of a cap of cylindrical form, made of a silken material of the color of fire, and surmounted by a long vail, which hung down over his shoulders. Long and rich ear-rings extended down his neck. He wore a robe of muslin, and his feet were protected by sandals, with wooden soles. To complete the illusion, he marked his forehead with a yellow paste, made from the wood of Sandanam. Thus disguised, he lived in solitude in his little hut, secretly studying the language, manners, and customs of the personages he was desirous of imitating.

Very soon he passed for a perfect *Saniassi*, and the Brahmins themselves, wondering at such a rival, sought his presence, and questioned him as to himself, his country, and his family. Father Robert solemnly declared that he was descended from an illustrious family. His oath obtained for him admission among the most learned and holy Brahmins of the East. They named him Tatouva-Podogar-Souami—A master in the ninety-six qualities of the truly wise.

He had, for a long time, resisted the importunities of

the curious, and refused to give the lessons of wisdom which Rajah and Brahmin desired to receive, answering, to both the one and the other, that he possessed a science by which he could do without men, but which he could not communicate to all, at least for a time. He at last yielded, however, and opened a school. The multitude flocked around him, to listen to his teachings, for which they thirsted, and, after four years of the most admirable perseverance, he had the happiness of seeing the Brahmins prostrate themselves before the Cross of Jesus Christ. He had reason to hope that, with aid from above, it would be possible soon to establish Christianity in these countries. Even the King was disposed to embrace it. But the Brahmins having perceived, with a kind of dread, that Father Nobili would not accept any presents, and that even those of the King were refused, calculated that they themselves, in order to retain the respect of the people, as well as that of the great, would be reduced to the same life of privations led by the great Saniassi, if his religion was generally adopted. To avoid that which they looked upon as their personal ruin, they assassinated the King, and contented themselves with admiring the wisdom of the Jesuit, and listening to his lessons, without desiring to profit by them. Father Nobili, nevertheless, hoped that grace would one day descend into their souls, for which he so ardently prayed.

Father Mathew Ricci had been in China for several years, in the city of Tchao-King, in the province of Canton, where he had purchased a house. He was aware that poverty only called forth contempt, and he desired to attract esteem and respect; he had, therefore, done for China what Father Nobili had done for Madura. He identified himself with the manners and customs of those whom he sought to convert. Habited in the costume of the learned, wearing on his head their conical hat, he

seemed only to employ himself in the human sciences. He spoke of nothing but natural philosophy and astronomy, and proved to the most learned Chinese that, notwithstanding their pretensions, they had still much to learn. When he had succeeded in gaining for himself a reputation, which drew around him many admirers and the inquisitive of several provinces, he ventured to speak of the Almighty God, Creator of the world, and to secure some converts; but it would have been compromising Christianity, for the time being, and, perhaps, for the future, in the Celestial Empire, to enter openly upon the functions of the apostolical ministry, without being authorized to do so by the Emperor. The difficulty was in obtaining access to his court.

Father Ricci requested the Portuguese merchants, who were trading at Canton, to bring him costly materials, and instruments of natural philosophy and astronomy, and all such articles, the production of European industry, as might prove most worthy the attention of the Emperor Van-Lié. In the mean time, the learned Jesuit, who was constantly consulted by the lettered men, spoke of God, and of the homage paid him by the learned of Europe; and he was listened to with so much interest, that his followers in natural philosophy, mathematics, and astronomy earnestly begged to be baptized. Unfortunately, these Catechumens, carried away by their zeal, overthrew the idols and destroyed them, at which the people revolted, and wished to avenge on the Jesuits the insult offered to their gods. The Mandarins, who were at heart Christians, employed severe measures against the criminals. The Jesuits, hastening to the tribunal, undertook to defend those who had sought their lives. This sublime generosity produced the most marked impression on the high personages, while the people remained insensible to it. A few days after, Fathers Antonio Almeida and

Francisco Petri died from the effects of the ill-usage they had been subjected to by the popular fury, and Father Ricci remained alone in that China into which it was so difficult to gain admission.

At length, the presents intended for the sovereign arrived. Father Ricci went to Peking; but, before entering the city, he needed the protection of a Mandarin, who wished to appropriate the presents to himself. On the refusal of the Jesuit, the Mandarin ordered his arrest, and then he spoke, at Peking, of a stranger whom he had arrested, and who had in his possession a clock which struck without being touched. This appeared so wonderful that it came to the ears of the Emperor, and he commanded that the stranger, with his bell, should be brought before him. Father Ricci was conducted to court, toward the end of July, 1600, and received by Van-Lié with marked favor. He presented the Emperor with the clock, which he had intended for him, and for which a suitable tower was built, under the direction of the Jesuits; and the Emperor had placed in his apartment pictures representing our Saviour and the Blessed Virgin.

This moment of Divine Providence Father Ricci had awaited patiently for seventeen years, without ever once desponding. He arrived in the Chinese Empire in 1583, and had labored incessantly, without any apparent success, but with a perseverance which is incomprehensible to the human mind. The admirable Jesuit had not been deceived in his calculations for the glory of God. His sojourn at the court led to the supposition that he enjoyed the favor of approaching the person of the sovereign, and the nobles were very eager to court him and win his good-will. His name was an authority more respected than that of the formidable Mandarins. The Father took advantage of this, to impart the truth of the Gospel to these great personages, and, ere long, he had

the happiness to see those heads humbly bowed before the Cross of Jesus Christ. He was soon in a position to baptize a great many Mandarins and men of letters, and the people, influenced by this example, solicited the grace of hearing the Christian truths. Several Jesuits, called by Father Ricci, preached the Gospel in the provinces with extraordinary results. In 1607, a novitiate was established at Peking, under the direction of Father Ricci, who, at the same time, also directed the missions of the empire, wrote many works in the Chinese language, and, day by day, kept an account of the events he saw transpire around him. This indefatigable apostle died, at Peking, in 1610. The mourning was general throughout the empire at this great loss. High and low desired to see, for the last time, one who had been for so long the object of their admiration, on account of his learning and his virtues. Crowds followed him to his last resting-place, and the Emperor had a Catholic church erected over the spot where reposed the precious remains of the greatest man China had ever possessed, and whom the Pagans, on account of his wisdom, had compared to their Confucius.

XIII.

FATHER ORGANTINI, staff in hand, his breviary under his arm, had just quitted a small hamlet, the inhabitants of which were all Catholics, and was returning to Nangasaki. It was in the month of June. The apostle was praying for the entire conversion of that vast Empire of Japan to which he had already devoted twenty-four years of his life; and he begged especially that God would touch the heart of the Emperor, and open his eyes to the light of the true faith. The good Father was within a short distance of Nangasaki, when he was struck with astonishment on beholding a vessel riding at anchor. It was a Spanish ship. Did it bring fresh missionaries?

Did it convey letters from Rome, Spain, or Goa? But, behold! they land passengers. What! a Franciscan! Two, three, four Franciscans! Is this a dream, or an actual fact? What can all this mean?

The astonishment of the good Father Organtini was the greater, because the Jesuits of Japan, having asked their Father-General to obtain from the Pope a reinforcement of missionaries from other orders, to aid them in that vast region, where the harvest was so abundant, the Holy Father had refused this aid, fearing that a conflict might arise through a want of unity of action in the labors of the mission. He had formally declared himself opposed to this proposition, in a Bull, dated January 28, 1585; and Philip II, then King of Spain and Portugal, had called the attention of all the governors of his Indian possessions to this Bull, at the same time expressly prohibiting any missionaries, other than members of the Society of Jesus, from leaving his colonies for the purpose of proceeding to Japan. Father Aquaviva had informed the Fathers of Japan of the opposition he had met with from the Sovereign Pontiff and the King of Spain, as well as of the measures taken by both one and the other. It was, then, natural that Father Organtini should be at a loss to account for the arrival of four Franciscans on the soil of Japan. He quickened his pace, and hastened to the place of landing.

If the sight of the Franciscans was a cause of surprise to Father Organtini, the sight of a Jesuit did not cause less astonishment to the four Franciscans. Neither those who approached, nor he who awaited them, could believe their own eyes. It was time that all should be explained. At length, the Spaniards landed, embraced the Jesuit, and exclaimed:

“There are, then, Jesuits in Japan!”

“We number one hundred and twenty-six,” replied

Father Organtini. "Did you think, Reverend Fathers, that we had gone away?"

The four religious stared at each other, and then turned toward Don Pedro Gonzalvo de Carvajal, a Portuguese nobleman, who accompanied them, and each one appeared to ask the other if they were laboring under a delusion. But soon the mystery was cleared up.

The rumor had been spread throughout the Philippines that the Jesuits had been expelled from Japan, and that the persecuted Christians were left without spiritual assistance. The Spanish, who were very desirous of establishing commercial relations with Japan, had urged the Governor to send out some Franciscans with an embassy, whose ostensible object should be to propose a treaty in the interest of commerce between the two countries. The Jesuits were no longer in Japan. The Bull of Gregory XIII, and the decree of Philip II, were considered annulled by the fact itself. The Governor was thus led to appoint as ambassador for Portugal, Don Pedro Gonzalvo de Carvajal, and for Spain, Father Juan Batisto, with three other Franciscans.

The Emperor Taicosama felt himself the more flattered by the overtures of the Viceroy of the Philippines, as the Japanese interpreters, Faranda and Faxeda, put upon the letter of the Viceroy a construction which was not expressed by the writer. They made him say that, while awaiting the answer of the King of Spain, he declared himself a vassal and tributary of Japan. This error, or this treachery, secured for the Franciscans all the privileges that could be wished for the exercise of their priestly functions. But as soon as they became acquainted with the Japanese language, and discovered the construction put upon the letter of the Viceroy, they entered a formal protest. Faranda and Faxeda, foreseeing the displeasure of the Emperor, and desiring to prevent its effects, accused

the Franciscans of having no other object in visiting Japan than to increase the already formidable number of Christians in the empire. They caused Taicosama to apprehend that these strangers, in concert with the Jesuits, would finally dethrone him, to the benefit of the Christians, and, probably, in favor of a European. Taicosama had not inherited the imperial crown; a revolution had placed it on his brow. It was easy to persuade him that a revolution might deprive him of its possession. He became doubly circumspect, but without persecuting the Christians, whom he knew to be more faithful and submissive than the Pagans. In the mean time, the Franciscans, happy to find such fervent Christians, asked nothing better than to be allowed to remain among them, and to labor with all their zeal. The Jesuits were prohibited, and Fathers Organtini and Rodriguez were the only ones who were allowed to appear in the habit of their Order. Prudence in the exercise of the ministry was rigorously enjoined. The experience of the Fathers ought to have served as a caution to the Franciscans, but the latter, little accustomed to moderating their zeal, and fortified by their diplomatic title, acted in Japan as though they were in the Philippines. The *Bonzes* remarked this, and promised themselves revenge.

In the commencement of February, 1596, several Jesuits arrived in Japan to aid their brothers in that apostleship, ever dangerous, but always blessed. Among these new arrivals were Fathers Jerome de Angelis and Charles Spinola, son of the Count Octavio. A few months afterward, Father Martinez, Bishop of Japan, came to take possession of his See, and presented himself to the Emperor, who expressed to him his great satisfaction at meeting the High-priest of the Christians. The prelate, having been thus received by the Prince, was at liberty to proceed freely to any part of his states.

In the month of July, a galleon* from Marseilles was wrecked on the coast of Nippon. The law of the country awarded to the sovereign the property of those who were wrecked. The cargo was seized. Father Gomez gave shelter to the destitute sailors. The sick were received at the college of Nangasaki, and the Bishop undertook to maintain and take care of the others, until such time as a ship was built, so that they could again put to sea. One of the Emperor's courtiers had discovered on board some charts, and pointing them out to the pilot, inquired to whom all those empires and kingdoms belonged. The pilot, a Spaniard, whether through national pride, or for mere sport, replied, simply and seriously,

"To my sovereign!"

"And how has he made himself master of so many countries in Europe, Asia, Africa, and America?"

"By force of arms and by religion. Our priests go first, and prepare the way by converting the people, and when Christianity predominates, on our arrival the conquest is but mere child's play."

This reply was quickly reported to the Emperor, who directed that all the European *Bonzes* should be forthwith seized, at Ozaco and Meaco. Six Franciscans, three Jesuits, Fathers Paul Miki, John Soan de Gotto, and James Kasai, as well as ten Japanese Christians, were imprisoned, and Taicosama passed upon them the following sentence of death:

"Whereas, these men, coming here from the Philippines, under the name of ambassadors, have, against our orders, preached the Christian faith, built churches, and abused our bounty, we order that they be executed, together with the Japanese who have embraced their religion. They shall be crucified at Nangasaki; and we again prohibit this faith, wishing that all should be aware of

* A sort of Spanish man-of-war.—Ta.

it. Whoever infringes this, our prohibition, shall, together with his family, suffer the penalty of death.

"The 20th of the 11th Moon."

When the sentence was about to be executed, on the 5th of February, 1597, Father Paul Miki, being unable to restrain his excessive joy, threw himself into the arms of each of the Franciscans, and thanked them, with an overflowing heart, for the happiness for which he was indebted to them. To die the same death as our Saviour, Jesus, was, for these men, an unhopèd-for glory, which filled them with a holy gladness, an ineffable consolation. The holy martyrs welcomed their fate with so much joy, that the Emperor was constrained to acknowledge that he had been mistaken in his calculations.

A few days after this execution, Father Louis Froëz died of old age at Nangasaki, and Taicosama issued a decree of banishment against the missionaries. Death caused them such great happiness, that the Emperor felt that he ought to inflict another sort of punishment. It was at this juncture that Father Valignani presented himself, with nine other Jesuits, in company with Father Cerqueyra, coadjutor of the Bishop of Japan. Father Valignani possessed the love and respect of all the Japanese, and had a real influence over Taicosama. This prince unconsciously submitted to that immense power of virtue designated by the unreflecting *the inexplicable influence of the Jesuits*. He saw but three of the Fathers of the society, and those but rarely, they being the only ones who were permitted to move freely in his states without disguise; and he had such love for all three as to be unable to resist them. The presence of Father Valignani calmed the anger of the Pagan monarch. The decree was annulled for the time being.

In the following year, 1598, the prelate Martinez, leaving the direction of affairs to his coadjutor, set out for

Goa, and died on the journey. Father Cerqueyra succeeded him in the See of Japan. A few months after, on the 15th of September, the Emperor died, without having had his eyes opened to the light of the true faith, which was still held up to him on his death-bed. Fathers Rodriguez and Organtini tried, but in vain, to save the persecutor of the missionaries. Up to the last moment, they urged him with the most persevering charity, and they had the sorrow to see him expire in his deplorable blindness. The inheritor of the throne being only six years of age, the regency was confided to Daifoo, one of the kings of Japan, who assumed the name of Daifoo-sama, and who, desiring to make partisans among the Christian nobles, followed the counsels of the Jesuits for his own ends, and declared himself the protector of Christianity. During this time the King of Firando proclaimed war against the Christians, who flocked to Nangasaki for refuge, where Father Valignani announced that he would receive and protect them to the best of his power. Those who did not fly, took up arms against their oppressor. The Jesuits arrested this commencement of insurrection by teaching their neophytes that it is not by the sword that the crown of martyrdom is to be won, unless a holy war imposed the duty of securing it by fighting. The outbreak being thus appeased by the simple word of the Jesuits, convinced the King of Firando of all the power the Christian religion possessed over those hearts which own its sway. He felt that persecution would be futile in furthering his views, so long as the Jesuits were in the empire, and he deferred it to a more favorable occasion.

In the mean time, the progress of Christianity increased with marvellous rapidity. In the single year 1599 the converts numbered seventy thousand, and often Father Buëza, like the first Apostle of Japan, St. Francis Xavier, was *compelled to have his arms supported, in order that he*

might continue the administration of the sacrament of regeneration.

Daifoosama had taken possession of the imperial crown, on his own account, and, ever desirous of winning the good will of the Christians, he permitted them to build churches even in his chief city. All the establishments founded by the Jesuits prospered beyond expectation. The city of Nangasaki had nine parishes, ministered to by native priests, from the seminary of the Jesuits at Facinara, in the kingdom of Arima. An academy was established at Nangasaki, as also a foundling hospital. Father Organtini had founded this house for the reception of Pagan children, whose parents, being without the means of supporting them, would have drowned or suffocated their offspring. The good Father purchased them from their unnatural guardians, confided them to the care of Christian nurses, and had them educated in the faith. He was the St. Vincent de Paul of Japan. The lepers were also objects of his tender solicitude. He collected them, tended them, and procured them all the alleviation that was in his power.

At the close of the year 1605, the Spaniards, ever desirous of opening negotiations with the Japanese, again landed at Nangasaki, with some Franciscans. Daifoosama desired to see them, interrogated them, and found that in that very year the metropolis had sent to the Philippines a great number of soldiers and cargoes of arms, and he asked the meaning of these expeditions.

"It is to subjugate the Moluccas," was the answer he received.

This struck him like a thunderbolt. He recalled the words of the Spaniard who had said, "When Christianity is established, conquest is for us but child's play." He forthwith ordered the Governor of Nangasaki to send all the Spaniards away from the coast. Father Valignani, who was then on his death-bed at Meaco, hearing this sad news,

implored the Emperor to have more confidence in the words of the Jesuit than in his own fears, and he addressed him a last prayer to put a stop to these measures decreed against the Christians. The Emperor was persuaded; and on the 20th of January, 1606, the holy Jesuit went to receive the reward of his excellent life and glorious labors. He was sixty-nine years of age. Three years after, on the 7th of April, 1609, Father Organtini also departed this life, to the great sorrow of all the colonies to whom he had preached the Gospel.

Protestants saw from afar the conquests of the Church in Japan, through the ministry of the Jesuits. For some time, the question had suggested itself to them whether, by any possibility, they could destroy the influence of these indefatigable apostles, who took possession of all parts of the world in the name of the Holy See. After several years of research, being unable to find any better weapon than the one they were in the habit of wielding, they decided upon employing it again. To do so, it was necessary to be at the scene of action, and accordingly they set out.

In 1612, a Mexican vessel dropped anchor in the waters of Nangasaki. An embassy had gone to propose to the Emperor of Japan a treaty of commerce with Mexico. Daifoosama approached the shore, and asked of the captain of the vessel the meaning of the soundings which he had just taken. The captain was an Englishman, and took advantage of the opportunity to injure, at one and the same time, both the religion and the trade of the Portuguese and Spanish.

"Sounding a port," replied the Englishman, "is considered in Europe as an act of hostility. The Spaniards are determined to take possession of Japan. They are an insatiable people. They desire to rule the entire world; hence, they commence by sending the Jesuits,

who are their spies, and who prepare the way for them. The Jesuits, to this end, teach a false religion, and, for this reason, in Europe, they have been expelled from England, Germany, Poland, and Holland. All the monarchs and states reject them as traitors."

This was more than enough to irritate the susceptibility of the usurper. Fourteen of the most distinguished families immediately received orders to choose between exile or recantation. They preferred the former. The son of the King of Arima, like his brother, was a Christian. Daifoo-sama proposed to invest him with the sovereignty of the kingdom, if he would apostatize, and promised to assist him in persecuting the Christians. Ambition arose in Michael's heart. He abjured Christianity, had his father assassinated, tore down the crosses, destroyed the churches, and ordered the Jesuits to leave his states. Some obeyed; others concealed themselves, in order to sustain the faith of the converts. Michael had several brothers, the eldest of whom was not yet eight years old. He ordered them to be put to death, and these little angels, hearing of the happiness which awaited them, were so far inspired as to prepare themselves for it by forty days' fasting and prayer.

The English and the Dutch, on the other hand, persuaded the Emperor that the trade of Japan would not be impaired by sending away the Portuguese and Spanish, but that, on the contrary, his country had every thing to gain by treating only with the English and the Dutch, whose ambition was limited to trade, without meddling in religion, seeing that they respected all, and were only enemies to that of the Jesuits. These counsels of Protestantism produced their fruits.

The year following, 1613, the persecution became frightful, and, admirable to relate, it prodigiously augmented the number of neophytes. Crowds accompanied to the stake or the gibbet the martyrs condemned to death, and the

sight of these daily executions seemed to produce additional Christians, and make fresh martyrs. Some solicited the favor of baptism, others the glory of the scaffold. All those who declared themselves Christians were arraigned and condemned. In a few days, several thousand converts asked to be enrolled, and a host of others aspired to the same honor; for the imperial decree proclaimed that such as did not denounce themselves, would be considered Pagans, and not molested. The Governor of Meaco, terrified at the number of victims to be executed, reduced it to seventeen hundred. Of the fifteen Jesuits residing in that city, only six were inscribed; the others had to escape death, in order to sustain and encourage their flock.

The Christians had bound themselves by an oath, signed with their blood, to oppose, with all their strength, the banishment of the Jesuits. The Fathers, learning this, endeavored, but in vain, to have it annulled. The neophytes would never consent to the possibility of such a separation. This compact was discovered, and reported to the Emperor's chief minister. Immediately, one hundred and seventeen Jesuits, and twenty-seven Spanish religious, Franciscans, Augustinians, and Dominicans, as also seven native priests, were conducted to the port of Nangasaki, and dispatched, some to Macao, others to the Philippines. Ucondono, King of Tomba, and several noble families shared their exile. Some died during the voyage, being unable to endure the cruel treatment they received; others expired on their arrival. King Ucondono was among the latter. Twenty-six Jesuits, and a few missionaries of other orders, still remained for the numerous Christians of Japan, but their life was one of prolonged suffering.

XIV.

FATHER OVIEDO, Patriarch of Ethiopia, died in 1577, leaving his cherished flock without a pastor; for the Jes-

uits who had shared his labors and his captivity had preceded him in their departure from this world. Several Fathers of Goa had attempted to join their captive brothers, and always met their death in the undertaking. Fathers Peter Paex and Melchior de Sylva, disguised in the Armenian costume, succeeded, at length, in reaching their persecuted Christians, who were without pastors, to assist and sustain them in the sorrowful path in which they had for so long been journeying. The presence of a Jesuit was a great consolation for all those souls. After having blessed and cheered them, the heroic Father Paex, braving the Turkish cimeters which guarded the throne, dared to present himself to the Emperor. This courageous action delighted the prince, who offered the Jesuit a seat beside his throne, listened willingly to the words of the Gospel—did not accept it, indeed, for himself, but permitted it to be preached and propagated in his empire. This important news was immediately sent to Goa, and Fathers Louis Azevedo, Anthony de Angelis, and several others, hastened to share the apostleship of their brothers.

In 1610, the principal cities of Ethiopia witnessed the establishment of colleges and religious houses of the Society of Jesus. Soon afterward, the Emperor was dethroned by a popular revolution. His successor declared himself the protector of the Christian religion, and wrote to the Pope. Sela-Christos, his brother, some members of his family, and several personages of the court, shortly afterward, solicited baptism. In 1615, the Ethiopian mission was in full activity.

Thus the Jesuits continued to live in alternate success and adversity—to-day, favors; to-morrow, martyrdom—and vocations were but the more numerous. The society sent apostles and martyrs to all parts of the world. In 1615 they were still in Guinea, where they had sent

missionaries in 1604, after having established Christianity in Angola. Father Gonsalvo Silveira had been devoured by the cannibals of Monomotapa. Several other Jesuits had asked for and solicited that dangerous post. All had successively met with the same fate, and their brethren were ambitious of following them, when Providence, at length, blessed that ungrateful country, which had been fertilized by the blood of so many heroes.

In 1608, the rightful King was about to be dethroned by a revolt among his subjects. The Portuguese came to his assistance, and reestablished his authority. In gratitude for this service, the King requested that Jesuits might be sent out, to whom he promised his protection. The Jesuits hastened thither, but the vessel in which they had embarked was wrecked upon a sand-bank. Some of the passengers succeeded in making the shore; the others perished. A Caffre remained on deck, being ill, and unable to flee the inevitable death that awaited him. Father Paul Alexis saw his critical position, seized the dying man, placed him on his shoulders, and carried him ashore, across the rugged rocks, which tore his limbs and caused the blood to issue from his wounds. But, of what consequence to him were his own sufferings? He had saved the Caffre, and was happy. His charity was satisfied. Two days later, Father Alexis, whose heroic devotedness had exhausted his strength, expired at Zimbao, leaving an example of sublime charity, which was to facilitate the apostleship of his brothers, by the impression it had made on the Pagans and Mussulmans.

In the two Americas, Christianity and civilization were promulgated in every direction by the ministry of the Jesuits. Their colleges and houses were multiplied, the most remote peoples heard them and received the Gospel, and the children, more easily won, became their catechists and missionaries. In 1604, Christianity had so ex-

tended itself in Mexico that the Jesuits, finding themselves insufficient for the cultivation of that fertile country, had to call to their aid the Brothers of St. John-of-God.

In 1608, the plague breaking out in Mexico, the Fathers induced the inhabitants to make a vow to Our Lady of Loretto, and, this course having been taken, the scourge immediately disappeared. The Mexicans, faithful to their promise, formed an image of the Blessed Virgin, with the most beautiful feathers of the rarest birds, and sent it to Loretto.

Father Anthony Lopez died in Peru in 1590, having been poisoned by the savages. Father Miguel Urrea expired a few days after, under the axe of the Infidels, and Father Barsena continued to work in the mission, while awaiting his turn, and died from exhaustion. In 1604, there were fifty-six Jesuits, full of ardor and burning with zeal, in that portion of the New World, where they were as sure of meeting a death as glorious before God as it would be ignored by men. At Cusco, they were astonished at the number of the blind whom they there met. These were the first whom they converted, and, when they became sufficiently instructed, they sent them to communicate it to the workmen in their shops, to their families and friends. The deaf and dumb were as numerous as the blind. The Jesuits instructed these by signs, and made them the catechists of those who were afflicted with this double infirmity. Soon the progress of the Gospel rendered necessary the division of Peru into three vice-provinces—Chili, Tucuman, and Paraguay.

The Araucanians, in Chili, had conceived a hatred for the Spanish nation. These savages, accustomed to their freedom, were irritated by the state of slavery to which they were reduced. Their natural pride revolted at the sight of these conquerors, who, not content with subjugating them by war, and possessing themselves of their coun-

try by right of conquest, seized also their persons and sold them to the highest bidder. During a general revolt, in 1593, the Araucanians had rushed upon the Governor, Don Martino de Loyola, and assassinated him. The holy founder of the Society of Jesus, from the pinnacle of his immortal glory, saw the crime committed on his grand-nephew. No doubt he desired, in his heavenly abode, to avenge himself, as he had been accustomed to do on earth, and prayed for the murderers of Don Martino de Loyola; for, in the same year, the children of St. Ignatius succeeded in obtaining access to Araucania, under the direction of Father Valdivia. The insurrection still raged. Father Martino d'Aranda courageously made his appearance in the midst of the rebellious people, whom he addressed, announcing to them a religion which emancipates all from the most dreadful servitudes, because it is eternal. At the same time, he promised them that the King of Spain would restore to liberty those among the Araucanians who would accept, with reverence, the religion of Jesus Christ, and render themselves worthy the grace of baptism. The revolt immediately subsided. The Jesuits were listened to, the word of God fructified in the souls of the people, and Father Valdivia took his departure for Spain. He begged of the King the independence of this people, to whom he had promised freedom, in the name of their sovereign. The request was complied with by the King. The Jesuit returned to Chili in triumph, and saw the Araucanians prostrate themselves at his feet to express their gratitude. This people no longer saw any thing but their deliverers in the apostles, who had introduced to them the Cross of Jesus Christ, and all most earnestly asked the grace of baptism. But Chili was also to have its martyrs.

The chief of a neighboring people, hearing that three women had abandoned the tribe to embrace Christianity,

vowed to be avenged. It was the Jesuits whom he determined to sacrifice to his fury. He was one day told that the Fathers were going to preach the Gospel in the interior. Agananon, as this chief was named, followed them at a distance, accompanied by two hundred mounted men, and when he perceived them in the midst of the savages, to whom they were making known the truths of Christianity, he suddenly rushed upon them, and, throwing them to the ground, put them to death. They were Fathers D'Aranda and Vecchi, and the coadjutor, Brother Diego Montalban.

The Jesuits but labored the more actively to procure liberty for the tribes of Chili, whom they were converting. The King of Spain ratified all their engagements in this respect, and every slave whom the Spaniards gave to their college of St. James was freed by them. The emancipationists of our century have not the merit of the initiative—the Anglicans wrongfully set up a claim to it—it belongs to the Society of Jesus. After the death of Father Joseph Anchieta, whose zeal and charity for the slaves was so touching, the King of Spain, wishing to render to his venerated memory a homage worthy of it, forbade his subjects to enslave the Brazilians. The Apostle of Brazil had begged liberty for the peoples whom he converted, and this liberty was to be respected in remembrance of the holy missionary.

In 1615, the Society of Jesus numbered fifty-six members at Bahia, sixty-two at Rio Janeiro and at Pernambuco, and forty in the neighboring towns, destined to aid their brothers in the missions of country places, or in the colleges, which, by the increasing number of students, demanded an additional number of professors.

Father Claudio Aquaviva, who, for thirty years, had governed the Society of Jesus with so much prudence and wisdom, was exhausted by the labors and fatigues of this

immense charge much more than by his advanced age. On the 26th of January, 1615, he was attacked by a disease which carried him off on the 31st of the same month, full of virtues and of merit. He left behind him the sincere regret of all the princes, who had known how to appreciate him, and of all the Romans, who had always admired him.

At the Pontifical and foreign courts, every one exclaimed, "The world and the Society of Jesus have lost a great man!"

At the time of his death, the Society numbered thirteen thousand members and five hundred and fifty houses, divided into thirty-three provinces.

Generalship of Father Mutio Vittelleschi,**SIXTH GENERAL.****1615—1645.****I.**

ON the 15th of November, 1615, Father Mutio Vittelleschi, born at Rome, fifty years of age, and Assistant of Italy, was elected Sixth General of the Society of Jesus.

For three years, the heretics and the enemies of the Society of Jesus had endeavored to propagate an odious anonymous pamphlet, in which was set forth a fable as ridiculous as the pamphlet itself was absurd. This infamous libel, the authorship of which no one had the hardihood to acknowledge, was printed at Cracow, and entitled *Monita Secreta*. Peter Tylicki, Bishop of Cracow, proceeded judicially against Jerome Zaorowski, curate of Gozdziec, to whom public rumor attributed the authorship. The *Monita Secreta* were reputed to be the secret instructions of the General of the Society of Jesus to his religious. Their end was the augmentation of the power, influence, and riches of the society by means the most criminal. The hypothesis was so grossly absurd, that it could not find a sufficient number of believers. It was reserved for the following century to evince so much credulity as to place reliance on these monstrosities. However, the Congregation of Cardinals, unwilling to allow this odious calumny to hang over the Society of Jesus, condemned

the *Monita Secreta* on the 10th of December, 1616, as falsely attributed to the Jesuits.

This ignoble slander, republished less than a year ago, was thus refuted by *l'Ami de la Religion*, of the 2d of August, 1861 :

There has just been reprinted in Paris, and distributed throughout France, a pamphlet, which has already been twice before the world, and which, for many readers, seems still to possess all the attractions of novelty. *Monita Secreta Societatis Jesu* (Secret Instructions of the Jesuits)—such is the title.

As to the book itself, here is, in two words, its idea: Studying to imitate, in its very style, the phraseology chiefly employed in the Constitutions of the Society of Jesus, the author of this imposture has been able to unite, with the most perfidious cunning, in seventeen successive chapters, all the counsels, all the imaginable combinations of hypocrisy, craft, cupidity, ambition, treachery, and deceit—the whole most skilfully concealed under the exterior decorum of the most irreproachable life of a religious.

Then it assumes that these instructions were discovered in manuscript in the archives of the Jesuits, and, consequently, derive their authorship from them, and form the rule of conduct for the superiors and the initiated of the Order.

As for the rest, saving the size of the book, and some additional falsehoods, there is nothing new in the edition of 1861—not even the preliminary introduction. There was no help for this. What could they put in place of the ingenious recital of the discovery of the *Monita Secreta* in the archives of the Jesuits? It was such a happy invention!

But, by the side of the inventions of malevolence, history happily furnishes some information on the *Monita Secreta* of a certain value. Nothing is said of this in the introduction. It may not, perhaps, be useless to supply the omission.

The whole question may, evidently, be reduced to one single historical fact. Is the book *Monita Secreta* the work of the Jesuits, or is it not? It is useless to examine, in detail, its contents, if it be proved, by undeniable facts, that it is the production of a cowardly calumniator, who, concealing himself in the com-

consciousness of his guilt, has endeavored, by every means, to ruin, in public opinion, the reputation of a religious order whose enemy he was. If it is proved that this book is not the *work of the Jesuits*, one could not, without manifest injustice, make them responsible for all the perversions which it contains.

Now, to this question, is the book of the *Monita* the work of the Jesuits? it will suffice to oppose three answers, of which each one is decisive. The first comes to us from Rome; the second from Poland, where this book was first printed; the third is furnished us by a learned French bibliographer.

1st. In the first place, the General Assembly of the Cardinals of the Index, after the usual juridical examinations, on the 10th of May, 1616, formally declared that the *Monita* were *falsely attributed* to the Society of Jesus. The following is the authentic testimony of the Secretary of the Congregation of the Index:

"On the 10th of May, 1616, at the General Assembly of the Cardinals of the Index, held in the palace of Cardinal Bellarmine, a report having been made on a book entitled '*Monita Secreta Societatis Jesu, Notobergæ, 1612*,' without the author's name, their Eminences, the Cardinals, declared that the work, being *falsely attributed to the Society of Jesus*, and full of calumnious and defamatory accusations, ought to be absolutely prohibited, commanding that henceforth no one should be allowed to sell, read, or possess the said book. In testimony whereof, I have given this evidence, signed with my hand, on the 28th of December, 1616. Francis Magdalæanus Copifferus, of the Friars Preachers, Secretary of the said Congregation. Rome: Printing-office of the Apostolical Court, 1617. By permission of the superior authorities."

Therefore, first, *this book is not the work of the Jesuits.*

Therefore, secondly, it was printed at Cracow, in 1612.

Therefore, thirdly, the anonymous publisher of 1861 is convicted of imposture when he dares to say, *one hundred and forty-five years* after the decree of the Congregation of the Index, "It is but *a few years ago* that a certain Duke of Brunswick, who called himself Bishop of Halbustar, having pillaged the college of the Jesuits at Paderborn, made a present of their library and of all their papers to the Capuchin Fathers, who found these *secret instructions* among the archives of the Father Rector of that college."

Supposing even this fable not to be full of contradictions,* this *secret* instruction was already *printed and before the public* for nearly one hundred and fifty years somewhat previous to 1761. These *secret* instructions had been already solemnly condemned at Rome, one hundred and forty-five years antecedent to this date, as *falsely attributed to the Jesuits*.

And it is in vain, for the purpose of escaping here from palpable contradictions, that the publisher of 1824 and that of 1861 assume that the edition of Paris (Paderborn) first appeared in 1661. It is either ignorance or dishonesty, as we shall presently show.

2d. Prior to the condemnation pronounced by the Congregation of the Index, the Bishop of Cracow, Peter Tylicki, in whose diocese the book of the *Monita* had just been published, had instituted, on the 14th of July, juridical proceedings against the supposed author of this calumny. He was a priest, named Jerome Zaorowski, who had passed some time in the society, and who had merited expulsion about 1611.†

Soon after, all the bishops of Poland joined with Peter Tylicki, Bishop of Cracow, in protesting against this egregious treachery, which has never, says a historian,‡ obtained credence but with the ignorant, or among men to whom error is a necessity.

Moreover, on the 14th of November, 1616, the Pope's Nuncio at Warsaw confirmed, by his authority, the juridical proceedings which had been commenced by the Bishop of Cracow against Jerome Zaorowski.§

Eventually, on the 20th of August, 1616, Andrew Lipski, Administrator of the bishopric of Cracow, after the death of Bishop Tylicki, condemned the *Monita Secreta* as a defamatory libel, and prohibited its perusal.||

The same year, 1616, the Count Ostrorog, Palatine of Posnania, wrote to his children, in a letter, printed at Neiss, in Silesia, in 1616:

* See *Le Monde* of June 28, 1861.

† Barbier Dictionnaire des Anonyms.

‡ Crétineau Joly.

§ "Documents Historiques" concerning the Society of Jesus, Paris, 1828.

|| "Documents Historiques" concerning the Society of Jesus; Paris, 1828.

"There never existed a work conceived with more wickedness than that which an anonymous impostor has just published, under the false title of *Secret Instructions of the Society of Jesus*. This impostor, unable to find, amid the members of the society, any thing which might furnish an excuse for attacking either their justice or their morals, had undertaken to accuse them of hypocrisy before the whole world, and, in order that reliance might be placed in his assertions, he pretended to have elicited the secrets which he revealed, not from foreign sources, but from the very bosom of the society."

It results, from all these facts, that, even before the condemnation pronounced at Rome against the *Monita*, it was considered, throughout Poland, the only country in the world where it was at that time known, as the work of an impostor, and that the work was condemned there by ecclesiastical authority, as *falsely attributed to the Jesuits*.

8d. A distinguished bibliographer, whose opinion is an authority among the learned, Barbier, in his "Dictionary of Anonyms and Pseudonyms," Tome III, No. 20,985, places the book of the *Monita Secreta* among apocryphal works. He adds that "Gretser, in his refutation of this book, which he published in 1618, attributed it to a Polish plebeian, and that Mylius, Tome II, p. 1856, mentions, as the author, Jerome Zaorowski, who was expelled from the society about the year 1611. "There appeared," he adds, "a French translation, '*Dans les Secrets des Jésuites*,' Cologne, 1669, in 12mo., reprinted under the title of *Cabinet Jésuitique*. John Le Clerc published another translation, with a Latin text, in the supplement to the *Mémoires of Trévoux*, May and June, 1701. There is still extant a separate edition, under this title: *Les Intrigues Secrètes des Jésuites*, translated from the *Monita Secreta*, Turin, 1718, 8vo. The same translation has been reprinted, with some alterations, and the Latin text, under the title of *Monita Secreta*, or *Avis Secrets de la Société de Jésus*, Paderborn, Paris, 1761, 12mo." Let us confine ourselves here to three remarks:

1st. This learned bibliographer, whom no one has ever accused of partiality for the Jesuits, admits that the book is *falsely attributed* to them; for, to say that it is apocryphal, is to say that the assertions it contains are neither *proved* nor *authenticated*.

2d. It is not in 1661, as the preface of the new edition intimates, but a century later, in 1761, that the *Monita Secreta* was printed, for the first time, in Paris, (Paderborn.) The date is

important. It was during the reign of Voltairian Philosophy. "*Mentez, mes amis, il en restera toujours quelque chose.*"* This well-known pass-word is sufficiently expressive.

3d. Let us finally remark that, at that time, they had at least the decency to conceal, under the rubric of Paderborn, that edition which no one dared to acknowledge.† But we are progressionists. One of the best known publishers of Paris had the temerity, in 1861, to place his name to this new edition.

"Several persons," says the Count of Ostrorog, in the letter already quoted, "have publicly refuted this infamous imposture. They think, however, that the best and simplest answer that could be made to such calumnies is a *positive denial*. There is not, in fact, a more suitable answer to be made to such gratuitous falsehoods." Providence has provided for it, as we have just seen, and, during the two centuries that the Jesuits suffered under this freely-promulgated libel, the contradiction emanates, at the same time, from episcopal authority, the Apostolic See, and the researches of learning. This is, no doubt, why, at the present day, the Jesuit Fathers are silent when this crafty and defamatory pamphlet is again put forth, and spread all over France.

Most assuredly, they would be justified in suing for damages the publisher of a pamphlet which has been refuted a hundred times, and which contains naught but palpable falsehoods.

Will they do this? We think not. The Jesuits would prefer to oppose to so many falsehoods a formal and positive denial. They may safely defy any one to rely on aught but *ignorance* or *imposture*, in sustaining, against the united testimony of ecclesiastical authority and the result of learned investigation, that the *Monita Secreta* are the production of the Society of Jesus. And, at the same time, they can not forget that our Lord has said, "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake. Be glad and rejoice, for your reward is very great in heaven; for so they persecuted the prophets that were before you." St. Matthew, c. 5, v. 11 and 12.—*Ami de la Religion of August 2, 1861.*

* "Lie on, my friends, lie on; something will always stick."

† Crétineau Joly, 2m. et Barbier.

II.

IN spite of these infamous imputations, the Society of Jesus continued to spread throughout Germany, Poland, and Russia. To the Lutherans, the advancement of the society being that of the Church, it became important to arrest it, or, at least, to impede its onward march. In 1618, they had recourse to arms, arousing the people of Bohemia to rebellion, taking possession of several towns, under the command of Frederick, Palatine Elector, and pursued into Moravia the Jesuits, who had taken refuge in Brunn. They expelled them from their retreat on the 15th of May, 1619, and set fire to their college. After a like expedition, the victors, feeling that they owed a deep debt to the prince who had led them to victory, reëntered Bohemia, carrying, as their only argument, fire and sword into the Catholic cities through which they passed, and placed the crown of Bohemia on the brow of Frederick.

Duke Maximilian of Bavaria had been educated by the Jesuits. His piety and lively faith would not allow him to remain a passive spectator of these grievous devastations. In the early part of 1620, he collected his forces, placed himself at their head, and, desiring to call down the Divine blessing on the war he was entering upon, requested the Society of Jesus to allow some of its heroes to accompany the Bavarian army. Accordingly, eighteen Jesuits were permitted to join the expedition. To him this was an assurance of victory. He pursued his march successfully as far as Prague; he routed Prince Frederick, recapturing all he had taken, and established every-where order and subordination. The heretical King had reigned but a few months, and he was surnamed by the Germans the "*Winter King*."

The war was followed by the plague. The soldiers were

the first attacked; but the Jesuits were there, and, in accordance with their usual habits, devoted themselves to alleviate suffering. Six of their number found their death in this exercise of charity. The ever-heroic devotion of the society, in the midst of public calamity, was well known; it was the same in every country to which the members wended their way. But their holy resignation and self-denial, so eloquent in their effects, did not prevent the tongue of calumny from following them with its venom.

Sigismund, King of Poland, desired to found a new college of the Jesuits in the city of Cracow. The University loudly protested against it, declared that this was erecting school against school, and that it was compelled to oppose, with all its force, the royal project. The learned faculties drew up a petition, which they presented to the King. Sigismund had been partially educated by the Jesuits, and could better appreciate them than the members of the University, who were blinded by jealousy. He read in this petition that the Jesuits are "skilled in a thousand artifices, and are instructed to feign simplicity." He felt that he could give no other reply to this petition than by carrying out his project; he therefore founded the college. The universities, finding that Poland was threatened on the one side by the Lutherans; and on the other by the Turks, sought to incite a revolution, so as, by that means, to obtain what Sigismund had refused to cede them. The monarch was elective; another king would be chosen, and they would impose, as a condition, that he should give his support only to the University of Cracow, which felt its very existence threatened by the Jesuits. This plan decided upon (1621), they took up arms. The King brought forward his troops against this insurrection of professors and students, and sent the former back to their chairs, and the latter to their forms. The vanquished, compelled to abandon the sword, resumed the pen, in the hopes of a

less unhappy result. They addressed the University of Louvain, giving what purports to be a serious account of the tragical events of which Cracow had been the scene; and in this letter, which bears date the 28th of July, and which the press has handed down to posterity, they have the hardihood to declare, that "the city was inundated with the blood of the innocent which the Jesuits caused to be spilt; but the Fathers, not being content with the slaughter, employed executioners, whose arms grew tired, and who, touched with pity, at length refused to continue the massacre."

This *Massacre of the Innocents* so pleased the University of Louvain, that it decided, in open session, that copies of the Cracow letter should be sent to all the universities in Europe. That of Paris distinguished itself by the manner in which it responded. In the exuberance of their joy, the members lavished maledictions on the Society of Jesus, while they bestowed the greatest praise upon the Polish insurgents, and declared that they bitterly grieved for the victims of the cruelty of the Jesuits.

If the members of the University of Cracow had directed its attention toward Livonia, it would have seen, in that same year, 1621, the Swedish Lutherans forcing the city of Riga to a capitulation, of which one of the most important conditions was the expulsion of the Jesuits; it would have seen these holy religious leave that city as humbly as they had entered it, never thinking of slaughtering either innocent or guilty, but always praying for their enemies and persecutors. Some days after, Gustavus Adolphus expelled them from Venden, which city they left as they had left Riga, with hearts filled with charity for those who cursed them through an excess of blindness. They were Jesuits, and, therefore, they recalled, as now their successors often do, the saying of our Lord to his first apostles, who, also, were members

of the *Society of Jesus*: "If you be expelled from one city, pass to another." The Palatine of Smolensk, Corvin Gosiewski, did not allow Gustavus Adolphus to advance further. He went forth to meet him, and gave him battle near Dunamunde. As a thanksgiving to Almighty God for the victory which he there obtained, he founded a college of Jesuits in the city from which he had just expelled their enemies.

We have already remarked, and for the benefit of the weak-minded, who are far more numerous than the reflecting, we repeat, that beneath all the hate, accusations, and persecutions with which the society has ever been honored, if the facts be examined, there will be found jealousy, heresy, impiety, or bad passions.

While the Jesuits were repulsed by the members of the University of Cracow, and expelled from Riga and Venden by an army of Lutherans, the Hungarians were earnestly entreating, at the court of Rome, the favor of having for Archbishop of Gran no other than a Father of the Society of Jesus, Peter Pazmany. This Jesuit was the beloved Apostle of Hungary. He had converted more than fifty of the most distinguished families, and Cardinal Forgacz, Archbishop of Gran, being dead, there was a general expression in the diocese in favor of Father Pazmany as his successor in the See. All their solicitations could not overcome the humility of the religious. The Emperor, Ferdinand II, was not more successful than his subjects, and they had recourse to the Sovereign Pontiff, representing to him that no one would be able to preserve the faith like the holy religious, to whom Hungary owed such brilliant and numerous conquests over heresy. They added that no one would know so well the wants of the diocese, and sustain more vigorously the contests against Lutheranism, which ceased not to renew its attacks, and that no other voice in the world would be understood, loved, and obeyed

so well as that of the venerated Father Pazmany. The Pope was moved. He commanded, the Father-General was compelled to yield, and, in his turn, enjoined the humble Jesuit to accept the charge imposed upon him.

In Italy, and in the kingdom of Naples, where the heretics had less access, the Jesuits devoted themselves, with more security for the future, to all the labors inspired by their zeal and charity. At Naples, Father Pavone founded a congregation of priests, destined to train young men to priestly virtues, and this congregation produced such results for the good of the Church, that it was able to furnish her, in a few years, one Sovereign Pontiff, fifteen bishops, one hundred and eighty prelates, and a multitude of priests of eminent merit. Eighty houses of this institution were established in the kingdom, where it is still in full vigor. Father Peter Ferragut established, in 1617, in the same city, the confraternity *Della Misericordia*, for the help and liberation of prisoners.

At Lucca, serious misunderstandings had arisen between the bishop and the inhabitants. Father Constanzio was selected as mediator, and he reestablished unity and concord between the pastor and his flock.

At Malta, two factions had arisen among the knights. Disputes became bitter, and several princes had in vain endeavored to bring about a reconciliation. Father Charles Mastrilli undertook to settle the dispute, and found in every one a willing listener. On either side the concessions proposed by the Jesuit were accepted, and peace was reestablished.

In France, Father Coton had asked for and obtained permission to go to Rome, and repose, for a time, from the labors occasioned by his position as the King's Confessor, in the midst of so many intrigues of courtiers and the strifes of antagonistic parties. Father Arnoux succeeded him at the court of Louis XIII. The title of Jesuit was

sure to make enemies for Father Arnoux, the same as it had done for Father Coton; for, notwithstanding the calumnies with which the spirit of evil delighted to assail the Society of Jesus, it was known even to their enemies, that the Jesuits never acted against their consciences, nor sought to gratify ambition. Therefore, there was nothing to hope for from the King's Confessor in any thing where the glory of God would not demand his interference.

The intrigues of the court had caused a deplorable division between the Queen and her son. Maria di Medicis, a prisoner in the Chateau de Blois, had been rescued by the Duke d'Epemon, who conveyed her to Angouleme, where her followers intended to defend her; for the report spread that the King was about to declare open war against his mother, and the whole of France grieved at such a scandal. Father Arnoux had been compelled to oppose, but in vain, what had already been done. But who could know it? To employ the same means to prevent the war which France dreaded, would have been to expose the word of God to a lamentable sterility. The King's Confessor had the courage to dare every thing in order to prevent a great crime and great bloodshed. He preached before the court in the presence of the King, alluded to the reports that had been current for some days, and exclaimed, with the holy freedom of his apostolical ministry:

"It can not be believed that a religious prince draws his sword to shed the blood from which he sprang. Sire, you will not permit what I have here asserted, in this pulpit, to prove a falsehood! I conjure you by the Sacred Heart of Jesus not to give ear to extreme counsels, not to give this scandal to Christianity."

The King was moved. Reflection led him to listen to the advice of Father Arnoux, and he became reconciled to Maria di Medicis. But the Duke de Luynes did not pardon the Jesuits a success which destroyed all his secret

plans. Two years after, in 1621, Father Arnoux was out of favor on a charge of intolerance, although a Jesuit, and was succeeded by Father Seguiran. This did not accord with the wishes of the courtiers, whom the presence of a Jesuit incommoded. No sooner had Father Seguiran appeared at court, than he was charged with aspiring to the highest honors, and disputing precedence with bishops and cardinals. This report reached the ears of Cardinals La Rochefoucauld and Richelieu, who hastened to contradict the rumor, and declared it to be an infamous calumny; but it had been already sufficiently promulgated to be worked upon and credited abroad, like all the imputations which the blind hatred of the adversaries of the society sought to heap upon it.

In the beginning of the same year, 1621, a strange case was submitted to the Holy See for decision. The reader will remember the ingenious means which the zeal of Father Nobili suggested to him for the conversion of the Indians of Madura. Some Europeans had been scandalized by this method of *appearing all things to all men, in order to win all to Christ*. Complaint had been made at Goa, and Father Nobili, who, they said, had become a Brahmin, and given himself up to idolatry and superstition, was summoned to that city in 1618, whither he hastened, and where the sight of his singular costume elicited a general expression of indignation. Father Robert was not surprised at this. He had foreseen it, and had hoped to dispel the storm by the motives which he could adduce; but in this he was mistaken. The Jesuits accepted them as sufficient, but the Archbishop absolutely refused to see their force. In authorizing the missionary to lay aside the holy habit of his Order, and conform himself to the customs of the peoples he was going to convert, the prelate declared that he had not intended to sanction his assuming this absurd garb, and passing himself off as a

sort of priest of false gods. The missionary, satisfied with his own good intentions and experience, asserted that the truths of the Gospel could not have been introduced into Madura by any other means, and the matter was referred to Rome for decision. Cardinal Bellarmine, Father Nobili's uncle, openly declared against his nephew. Father Nobili persisted, developing his reasons with so much eloquence and zeal that, while awaiting the decision of the Holy See, Father Almeida, a Dominican and Inquisitor at Goa, declared that the missionary might, in conscience, continue the work he had commenced, and he obtained the consent of the Archbishop. Father Nobili, thereupon, returned to Madura.

At the same time, Pope Paul V, desiring to show the society a mark of his gratitude for the services it had rendered to the Church during his Pontificate, desired to confer the dignity of Cardinal upon the Father-General. Father Vittelleschi, on becoming acquainted with this fact, called together the assistants of the Provinces, and, announcing to them the blow with which he was threatened, directed them to use every means in their power to avert it, and then fled. Father Balthasar, one of these assistants, was commissioned to place at the feet of the Sovereign Pontiff the expression of the deep regret felt by the society and its General, to whom humility was infinitely more precious than life. But the Pope, who had been for a long time ill, had been just pronounced in great danger. His death quickly followed, and, on the 9th of February 1621, Gregory XV succeeded Paul V.

In the month of August following, the young religious, John Berchmans, was borne from this world in the arms of the angels. He had been a student of the Roman College, and a worthy emulator of Aloysius Gonzaga and Stanislaus Kostka.

On the 17th of September, Cardinal Bellarmine, who,

in heart and mind, had ever been a Jesuit, crowned a most beautiful life by a most holy death, at the age of seventy-nine. The whole Church joined in the mourning and grief of the Roman court. To the Society of Jesus the loss, it is true, was immense; but, in parting with so great and noble an ornament on earth, it had gained one more noble and more glorious, in heaven.

Gregory XV, of the Ludovisio family, had been a pupil of the Jesuits in the German College, which had furnished so many and such celebrated men.* Scarcely had he been elevated to the chair of St. Peter, than all the Catholic sovereigns of Europe, and of the East, hastened to renew their entreaties for the canonization of St. Ignatius of Loyola and of St. Francis Xavier, both of whom had been beatified by his predecessor, Paul V. Three princes, pupils of the Jesuits, the Emperor Ferdinand Sigismund, King of Poland, Maximilian of Bavaria, Louis XIII, King of France, Philip IV, King of Spain and Portugal, all the princes of Italy, and all the Christian kings of the Indies and Japan, simultaneously solicited the glorification of these two evangelical heroes, whom Almighty God himself had been pleased to illustrate by such numerous miracles, and who were never invoked in vain. Gregory XV, yielding to so many petitions, pronounced the panegyric of these two saints in the consistory of the 12th of February, 1622, and celebrated the feast of their canonization on the 12th of

* Up to the close of the last century, the German College had seen issue from its walls one Pope (Gregory XV), twenty-four Cardinals, six Electors of the Holy Empire, nineteen Princes, twenty-one Archbishops and Prelates, one hundred and twenty-one Titular Bishops, one hundred Bishops in *partibus infidelium*, forty-six mitred Abbots, or Generals of Orders, eleven martyrs to the faith, thirteen martyrs of charity. The Roman College has given eight Popes to the Church, a great many Cardinals, a multitude of learned, illustrious men, and of holy personages from all parts of the world.

March; but death prevented him from publishing the apostolical Bull which was to have been the crowning of his work. This consolation was reserved for another pupil of the Society of Jesus, Cardinal Maffeo Barberini, of the Roman College. On his election to the Sovereign Pontificate, on the 6th of August, 1623, he took the name of Urban VIII, and gave to the Catholic world the much-desired Bull, dated on the very day of his exaltation.

It is beautiful thus to behold, united in the same honors and the same glory, these two great souls, whose only attraction was God alone, and who loved each other with that tenderness and detachment from every thing worldly, which are the Divine seal of holy affections here below.

III.

THE German princes, who leagued together through hatred to the Roman faith, had chosen Christian of Brunswick as Generalissimo of the confederate army. Christian constituted himself Bishop of Herbestadt, took the title, and, in his twofold capacity of General and Bishop, was preceded by two standards, which left no doubt as to what might be expected from such a victor. On the first of these banners, waving at the head of the army which he commanded, might be seen a crushed tiara; on the other was inscribed the device adopted by Christian: "Friend of Man—Foe of the Jesuits!" Nothing more clearly proves that the Jesuits and the Church were, to the heretics, one and the same, and that the hostility they manifested toward the Society of Jesus was the result of the hatred which they bore the Roman Catholic Church. John, Count of Tilly, pupil of the Jesuits, and General of the imperial army, attacked Christian near Hoëstings, defeated him, and freed the city of Heidelberg from the

Palatine Elector, Frederick, who had taken possession of it.

The Count of Tilly had some Jesuits in his army. He would not expose his soldiers to death without giving them religious aid, and he wished to draw down on his army all the blessings of Heaven. As soon as he had recaptured Heidelberg, the Fathers returned thither and heroically devoted themselves to its service, as they ever did elsewhere. They had great ruins to clear away, great sorrows to console, and great miseries to relieve; but their charity, which was always so tender and so ingenious, was equal to the task. About the same time, Father Sand met his death from the sword of the Lutherans, and Father Arnold Bœcop was poisoned by the soldiers of Ernst Mansfeld.

On the 20th of January, 1624, Father Bécán, Confessor of Ferdinand III, died at Vienna, and was succeeded by Father Lamormaini. All the Catholic princes of Germany desired to be under the direction of a member of the Society of Jesus, and as, at the period at which we have arrived, most of the princes were brought up in the German College, or had received, at an early age, the pious instructions of the Fathers, most of them might be considered their pupils. Hence all those furious invectives of heresy against the secret powers of the Jesuits—invectives which have so often been renewed, that they have, thanks to public credulity, acquired the importance of historical facts. These religious had, it is true, and always will have, an extraordinary power of doing good. As to the power with which they are reproached, it is but the influence of their gentle humility and their preëminent virtue. "*Blessed are the meek, for they shall possess the land.*" These Divine words, which fell, one day, from the lips of the Man-God, to the multitude which covered a mountain of Judea, sufficiently explains a power which

The Society of Jesus never employed but for the glory, and for the greater glory, of God.

In the German states governed by Catholic princes, the Jesuits acted with a freedom which facilitated the wonders they effected. At Iglau and Znaym, in Moravia, there was not a single Catholic. Cardinal Dietrichstein asked for Fathers of the Society of Jesus, and established them in the midst of this heretical people. Three years later, the city of Znaym presented to the Emperor, Ferdinand II, a massive gold crucifix, on which was engraved this inscription: "*A pledge of fidelity; presented to Ferdinand II, by the Catholic city of Znaym.*" The Jesuits had not found a single Catholic in that city, and now it contained not a single heretic. Iglau presented a similar marvel. The Lutherans of Glatz had expelled the Fathers by revolting against the Emperor. This was the result of all insurrections. Ferdinand conquered the insurgents by force of arms, and was preparing to punish them; but the Lutherans knew the victims of their calumnies, and they had recourse to those Jesuits whom they had persecuted, cursed, and banished. They implored their intercession. The Jesuits gladly seized the opportunity of making use of that power which was so much feared. They entreated the imperial clemency for their persecutors, and they obtained it. The inhabitants of Glatz could not resist this great example of charity. They recalled the Jesuits, and afforded them the consolation of seeing them return to the bosom of the Church. In 1626, Ferdinand II ordered a census of all the heretics of his empire who had been converted by the Jesuits. The number amounted to over a million.

"Must it be inferred from this," says Ranke, "that the Protestant religion had not yet taken deep root among the masses, or must this revolution be attributed to the skillful propagandism of the Jesuits? At least they were not

wanting in either zeal or prudence. You see them spread themselves in all directions, misleading and persuading the masses. Their churches are the most frequented. If there be any-where a Lutheran versed in the Bible, whose teachings exercise influence over his neighbors, they employ every means to convert him, and, so accustomed are they to controversy, that they almost invariably succeed! They prove themselves charitable, curing the sick, seeking to reconcile enemies, and engaging, by solemn oaths, those whom they have brought back to the faith. The faithful are seen flocking, beneath their banners, to all the pilgrimages, and men who were, but a short time before, still ardent Protestants, mix in their processions."*

The Protestants, in their armed revolt, had taken possession of the property of the clergy and religious orders. They had appropriated it to their own use, and retained it without the least scruple. The Pope's Nuncio, Charles Carafa, assisted by Father Lamormaini, persuaded the Emperor to order its restitution, which the Holy See exacted. The Pope decided that the monasteries whose religious no longer existed, should be devoted to the establishment of seminaries and colleges, conducted by the Jesuits and other religious. This measure necessarily aroused the anger of the heretics, and increased the number of their victims. On the 9th of August, 1629, Father Burnat was assassinated at the foot of the altar in the village church of Libun. Some time after, Father John Meag and Jeremy Fischer, as also Brothers Martin, Ignatius, and Wenceslas Tronoska, perished at the hands of the Protestants.

In Germany, as in other Catholic countries where magicians and sorcerers were condemned to be burned alive, it too often happened that revenge or hatred sent innocent

* Hist. Popes, Book VII, c. I, § 5, Austin's Trans.

victims to the stake. When an enemy had nothing to bring against him whom he sought to injure, he accused him of witchcraft and magic, and in Germany, through fanaticism, the judges almost invariably pronounced sentence without thoroughly knowing or examining the case. It resulted, from this, that executions became daily more numerous. In 1593, Cornelius de Loos, a priest, as zealous as he was enlightened, had raised his voice against this barbarity, and had atoned, with his liberty, for this cry of his priestly heart. Father Adam Tanner, a learned Jesuit, and Chancellor of the University of Prague, some time after, published a work with the intention of enlightening the Germans on the deplorable effects of their fanatical credulity; but his book did not meet with readers sufficiently well-disposed to insure it success, and they had confined themselves to respecting the intentions and the person of the author, whose opinion they refused to adopt.

In 1629, Father Frederick Spée, who, being often called to the aid of these victims of a blinded judgment, experienced unutterable torments at the sight of their unmerited sufferings, learned that a considerable number of innocent persons had been condemned at the same time at Wurzburg. He hastened to their assistance, exhorted, consoled, and encouraged them, and made of them so many martyrs, whom he accompanied to the stake, and whom his tears still comforted when his voice, choked with grief, could no longer reach them. On the following day, a canon of the cathedral, Philip Schœnborn, meeting him, was unable to recognize the charitable Jesuit.

"What! Reverend Father," said he; "is it really you? But yesterday you had not a gray hair, and to-day you are an old man!"

"If, like me," answered Father Frederick, "you had

accompanied to the stake so many victims who, until their last breath, called God to witness their innocence—an innocence which was proved to me by other evidences—your hair would have become as white as mine!”

Father Frederick Spée was but forty years of age. The Canon of Schoenborn, deeply affected by his words, and by the touching expression of his tearful countenance, never forgot that great priestly sorrow; and when, soon after, Providence called him to the Archbishopric of Mayence, his first official act was to suppress, in his diocese, all proceedings against sorcerers. During this time, Frederick Spée was engaged on a Latin work, entitled *Cautio Criminalis*, which he published in 1631. The learning of the author, his literary reputation, and the respect and veneration which his gentle virtues inspired, caused this work to be sought for, and its success was such that thenceforth the cases of witchcraft were no longer entertained, except in evidence of proof, and convictions became as rare as they had hitherto been frequent. The holy Jesuit might die; he had accomplished his mission, and he already saw its beneficial results.

In 1635, he was at Treves, where, on the 6th of May, the Imperialists made their entrance after having defeated the French. The Jesuit, ever compassionate and charitable, recognized only brothers in the vanquished, and he devoted himself to them with the most affectionate solicitude. Four hundred prisoners were, at his request, set at liberty, and all the wounded were the object of his most tender care. He was among them day and night, unmindful of his own exhausted state and personal suffering, lavishing upon the enemies of his country the treasures of his charity and the ineffable consolations of his ministry, when, on the 7th of August, he expired in the exercise of that humble and sublime apostleship. He was forty-seven years of age.

A few years after, in 1642, the Lutherans, who had triumphed at Leipsic, observed a Jesuit leaning over the wounded soldiers left on the field of battle. It was Father Lawrence Passok. They proposed to him, as the condition whereby he might save his life, to blaspheme the name of the Immaculate Virgin. Lawrence Passok preferred death, which was his instant fate. At no great distance, the Prince of Lauenburg recognized Father Kramer, whom he perceived hearing the confessions of a dying soldier. He approached him, and with a blow from the butt-end of his pistol fractured his skull.

IV.

THE Parliament and the University of Paris, being unable to bear with patience the marks of esteem and affection which Cardinal Richelieu appeared to lavish upon the Society of Jesus, watched their opportunity to provoke the susceptibility of the distrustful minister, and to make of him the most potent enemy of the Jesuits. The undertaking seemed difficult to them, it is true, but they were determined to brave all to attain their ends.

In 1624, the young Prince Henry of Bourbon had just been nominated to the Bishopric of Metz, and had to sustain a theological thesis. The King had expressed his desire to be present, with all his court, at the ceremony. The prince, through gratitude for his dear masters, selected their college wherein to undergo the examination. The Jesuits persuaded him to give the preference to the Sorbonne, which he refused to do, wishing that the scene should be in the place where he had performed his studies. The University could not prevent this evidence of high homage to those whom it called its rivals, and it vowed to be avenged.

Father Coton returned from Rome with the title of Provincial of France, and an extra claim to the hatred of the

heretics; for he had converted the illustrious Lord High Constable of France, Lesdiguières, whose friend he was. On his arrival in Paris, the celebrated Jesuit was informed of the animosity of the University. He heard that it violently attacked any book written by the Fathers, and that it openly accused them of monopolizing education. Father Coton preached before the court, where he had devoted friends; but, while he endeavored to exonerate his brothers from the imputation cast upon them by the University, a fresh attack was made upon them from another quarter. A native of Dieppe accused Father Ambrose Guyot of conspiring in favor of the Spanish. The accuser himself, soon convicted of treason, was condemned to the scaffold, where he made a retraction, and declared Father Guyot innocent; but a bad impression still remained in the mind of Richelieu. This was what the enemies of the Society of Jesus desired. Their first stone was laid.

On the 20th of January, 1626, there appeared in Paris a Latin work which was written and published in Rome by a Jesuit, Father Santarelli, and in which the ultramontane doctrines on the rights of the Holy See in regard to princes were sustained in all their primitive force. The Society of the Sorbonne and Parliament loudly protested against this, and Richelieu shared their indignation. Louis Servin, Attorney-General, took upon himself to attack the doctrines professed by the Society of Jesus in the condemned work. The King intending to hold a court of justice in Parliament on the 6th of March, it was that day that Servin chose, hoping that his pleading in presence of Louis XIII would, at least, result in the expulsion of the society.

Accordingly, on the 6th of March, the King presided in the Parliament, the entire court being then assembled, and the time having arrived, the Attorney-General commenced his address. He introduced his subject with all

the usual oratorical precautions, which promised success; and, at the moment when he was about to portray the danger of handing over youth to teachers professing such principles, he fell dead at the very feet of Matthew Molé! He had been suddenly seized with an attack of apoplexy.

This occurrence was a lesson to the Parliament, who ought to have been struck with terror; but such was not the case. Omer Talon took the place of Louis Servin; the proceedings were continued, and, on the night of the 13th of March, a man, wrapped in a cloak, demanded admittance to the Professed House, asking to speak with the Father Provincial. It was the President de Lamoignon. On seeing Father Coton, whom he embraced, he exclaimed:

“What a misfortune, Father! what a misfortune!”

“The Attorney-General has attained his object, has he not?” asked the Father Provincial, who surmised the truth.

“Alas!—yes, Reverend Father. The treatise of Father Santarelli, written and published in Italy, in Rome, according to the principles and notions of Rome; that book, written and published by an Italian, for the Romans and Italians; that book is condemned in France by the Parliament of Paris, and the French Jesuits are held responsible! The Parliament is preparing its sentence of exile. Father, I have come here secretly to inform you of the fact. Cardinal Richelieu wishes to make you feel his power. He wants to prove to you that your existence in France depends upon his will and pleasure; for, at this moment, he concurs with the Parliament, and desires that Father Santarelli’s book be burned on the Place de Grève, by the public executioner.”

Father Coton was ill. He was even sufficiently so to alarm his friends. The news thus conveyed to him aggravated his condition. On the following day, Matthew

Molé, defying the anger of Richelieu, presented himself before the King, recalled to His Majesty the great services rendered to the Church and to France by the Society of Jesus, and the injustice of a sentence which would bring to bear on the entire Order the anger excited by a work of which only one of its members was the author; and he added, "As for myself, Sire, I declare to your Majesty that I will never sanction such an iniquity." But, Louis XIII, ruled by his minister, seemed to possess no other will than his. He permitted things to go on as the Cardinal saw fit. Santarelli's work was burned, and the question of exile discussed. Several members of the Parliament proposed, while awaiting the sentence, and as a precautionary measure, to prohibit the Jesuits from preaching and hearing confessions. The senior of the Counsellors, Deslandes, was astonished.

"Why, of what are you thinking?" he exclaimed. "Are we, then, to prohibit the King and the Queen mother confessing to Father Suffren? And is it for us to appoint for them another confessor?"

This outburst showed the grave Counsellors the absurdity of their proposition, and they substituted another, which was accepted—that of summoning the Provincial and the Superiors of the Jesuits before the bar of the Parliament. Fathers Coton, Filleau, Brossold, and Armand accordingly appeared, were interrogated, and ordered to sign four articles which had been rejected in 1614 by the States-General. Father Coton, who had answered all their questions with remarkable lucidity, in spite of his feeble condition and serious illness, replied to the injunction of the Parliament:

"I declare, in the name of our society, that we are ready to sign that which the Society of the Sorbonne and the Assembly of the Clergy themselves sign."

The Parliament found itself entrapped and strangely

embarrassed. What reason could they assign for the sentence of banishment against an order which was willing to sign the same profession of faith as the Society of the Sorbonne and the clergy of France?

On the 18th of March, the Father Provincial, whom so many shocks hurried to the grave, was at the point of death. An official came to announce to him the decree of the Parliament, and the dying Jesuit, casting a look of resignation and raising his feeble hands toward heaven, gave utterance to these heart-rending words:

"Must I, then, die like a criminal guilty of high treason, and as a disturber of the public peace, after having served two kings of France with so much fidelity during thirty years?"

On the following day, the celebrated Jesuit was no more. Richelieu went to pray beside his remains, and the Archbishop of Paris himself desired to pronounce the absolutions. This death seemed to lull the storm. Cardinal Richelieu declined to press further the manifestation of his authority with regard to the Jesuits. He had shown them that he was more powerful than they, in allowing them to live, and to continue their ordinary labors in France as they did elsewhere; and, by the same stroke, he proved to the Parliament and the University that he was, likewise, more powerful than they. His political ends were satisfied. From this time, his only care was to employ, in the interests of the kingdom, the zeal and talents of the holy religious whom he had thought to subjugate. He publicly declared himself their protector.

Richelieu was, moreover, too clever, and his genius of too high an order, not to appreciate, according to their value, the services which the Jesuits rendered to France, as much by teaching as by preaching. According to the census of 1627, the number of their pupils, in the single

province of Paris, amounted to thirteen thousand one hundred and ninety-five.

On the 7th of March, in the same year, 1627, the King solemnly laid the foundation-stone of the Professed House of the Jesuits in the Rue St. Antoine. He contributed to the cost of its construction, as did also the Cardinal. The College of Clermont, not meeting the requirements of the times, had to be demolished and rebuilt. The expense was borne by the city of Paris.

On the 9th of May, 1641, the King and court assisted at the mass celebrated by the Cardinal Minister in the new church of the Jesuits,* and the King, the Queen, the Secretaries of State, all the princes and nobles, received holy communion. It was impossible to afford the Society of Jesus a more striking proof of the royal favor. A few days after, Cardinal Richelieu and all the nobles of the court were present at the academical exercises in the Jesuits' college, with which the scholastic year concluded. Armand de Bourbon, Prince of Conti, and the Prince of Savoy, Nemours, their pupils, were among those who took part in the theatrical performances on the occasion. Such marked favors naturally increased the displeasure of the members of the University.

The Society of Jesus continued its labors with indefatigable zeal and increasing success, and enrolled among its members some of the most illustrious personages. Charles of Lorraine, Bishop of Verdun, had laid aside his crown and titles to clothe himself in the holy livery of the Jesuit. Florent and Francis de Montmorency had cast away all the worldly grandeur with which the noble descendants of the first Christian barons were surrounded, and hastened to encounter the humiliations and persecutions which ever pursued the disciples of Ignatius of Loyola. The houses of

* Styled, at present, St. Paul-St. Louis, Rue St. Antoine.

de Beauvau, de Boufflers, de Suffren, de la Valière, de la Trémouille, de Sabran, de Pins, de Ventadour, de Canilhac, de Gourgues, etc., numbered, among the Jesuits, Fathers of their name. This is, perhaps, one of the reasons of the reputation for power given to the Jesuits; for it was not in France alone that the most glorious names in history placed themselves beneath its humble banner. All the celebrities of Europe concurred in giving to it this reflex of glory and grandeur, which the world appreciates.

While the events just related transpired at Paris, the novitiate of Nancy was witness of a reconciliation, of which history has preserved the touching and pious souvenir. Two of the most noble and honored families were estranged by one of those blots on their escutcheon which, ordinarily, are not effaced until the lapse of several generations. The father of Francis de Gournay had killed, in a duel, the father of Charles d'Harcourt. The two young men no longer met each other; but they were Christians, and both, one and the other, deplored the enmity existing between their families, and mutually forgave each other, from their hearts, the faults which were not their own. One day, Francis de Gournay presented himself at the novitiate of the Jesuits of Nancy. Charles d'Harcourt had just been received there. On seeing Francis, Charles extended his arms toward him, embraced him, and pressed him to his bosom, calling him his brother, and they both mingled their tears and sorrows together. Charles d'Harcourt urged his Superior to permit him to serve Francis de Gournay during the first days of probation, and then, elated with his success, he knelt before the son of his father's murderer and washed his feet. This was a good beginning in the society of heroes, who, from all parts, confronted every danger, and made themselves martyrs of charity or apostolical zeal.

At Douay, they devoted themselves to the victims of

famine, and preserved them from inevitable death. At Lisle and at Bethune, they hastened to the assistance of the plague-stricken, and fell beside the dying, whom they nursed and comforted. In 1636, in the single city of Bethune, eleven out of twenty-four of the Fathers thus met the martyr's death. This magnificent self-sacrifice did not prevent the Protestants from pillaging and destroying their college, during the war which succeeded the plague. Heresy had no longer any other course to pursue in regard to the Jesuits. Providence took upon itself to repair this disaster by the generosity of the Count de Nédonnelles, uncle of Father Libersaert.

In the south of France, among the Fathers who most distinguished themselves, was one who had especially devoted himself to the conversion of the rural population of the country of Cévennes. It was the humble Father John Francis Régis, whose wonderful apostleship we have elsewhere related.* About the same time, Father Maunoir traversed Brittany, with the same zeal and consoling success.

V.

THE Society of Jesus had ever to fight—now against heresy or jealousy, then against impiety or immorality.

In 1638, the Lutherans of Utrecht discovered a conspiracy, the object of which was to deliver the city to the Spaniards. Now, the Jesuits, having converted the Duke de Bouillon, who had been Governor of the place, and a bitter heretic, it was evident that the principal leaders of this conspiracy must be looked for in their college. Father Boddens had received the recantation of the Duke de Bouillon, hence it was Father Boddens who was at the bottom of the conspiracy. He who had revealed the plot

* History of St. John Francis de Régis. Bray, 66 Rue des Saints Peres, Paris, 1862.

was a soldier initiated in the plan, and one of the party. He knew all the accomplices, had given all their names, and not a single Jesuit was found on the list. They pointed out to him the necessity of compromising the Jesuits, but he could state only that which he knew. The magistrates, nevertheless, must have Jesuits; they thirsted for their blood, and they would not yield at any price. They promised to the soldier wealth and freedom, if he would but consent to accuse Fathers Boddens and Paezman. With fear and trembling, he accepted the terms, and said that he had spoken of the conspiracy to those two Fathers. This sufficed for the heretics. Summoned to appear, these holy men presented themselves, accompanied by the coadjutor, Philip Notting. They were confronted with their accuser. The latter was embarrassed as to how he was to sustain the accusation. He could not answer the pressingly earnest questions of the Fathers, and the Lutherans, becoming enraged at his hesitation, put a stop to them by causing him to be beheaded. Being rid of the impostor, they fell upon their victims, whom they submitted to the most horrible tortures.

"They placed them on four plates of iron, arranged crosswise," says M. Crétineau Joly; "tied them, hand and foot, with chains, mounted with steel points, which pierced their flesh, and fastened their necks in a net-work of lead, furnished with a triple row of teeth. Thus placed and held, they were surrounded by a raging fire. Scarcely had the flesh been blistered by the flame, than salt, vinegar, and gunpowder were poured into their bleeding wounds. The refinement of cruelty did not stop here. They applied seven lighted torches to their chests, and mutilated, one by one, their fingers and toes. After twenty-two hours of torture, the physicians declared that life with the Jesuits was more quickly exhausted than their courage. As they had not, during all these tortures, avowed any thing,

they were condemned to die by the axe of the executioner.

"After an interval of a few days, they were borne, one by one, to the scaffold; for their mutilated feet could no longer support them. They were finally executed, in the month of June, 1638, praying to Almighty God to pardon those who had juridically assassinated them."

The magistrates knew, better than any one else, the iniquity of such an execution. Hence, too, the council of the United Provinces threatened the most severe punishment against whoever dared to publish any thing that might tend to preserve for posterity the remembrance of the conspiracy, which had served as a pretext for their revolting and sacrilegious atrocities.

The month prior to this, the 6th of May, 1638, the plague had carried off Jansenius, Bishop of Ypres, an avowed adversary of the Society of Jesus. The prelate left, in manuscript, a treatise on Grace, in which were revived the doctrines of Baius, over which the Jesuits had so admirably triumphed by bringing Baius and his disciples to a direct retraction. But, for the sole reason that the Jesuits had remained victors in the discussion, their adversaries had promised themselves revenge.

Cornelius Jansenius, a pupil of the Jesuits in the College of Louvain, had manifested a desire of entering the society. The Superiors, not perceiving in him sufficient evidences of a vocation for a religious life, had refused to receive him. His self-love being thus wounded, he quitted the college to enter the university, where James Baius, nephew of the celebrated Chancellor, professed the erroneous doctrines of his uncle—doctrines which were condemned by the Holy See, and of which the author himself had admitted and abjured the errors. Jansenius had, therefore, adopted the doctrine of Baius through a spirit of opposition to the Society of Jesus,

which, after having so courageously combated them, from their first appearance by the learning and erudition of Bellarmine and Tolet, again opposed them, when the attempt was again made to sustain them, and to incite the young to revolt against the authority by which they had been condemned.

In his treatise on Grace, the Bishop of Ypres advanced these doctrines; but, not wishing to die as a heretic before men, which would have frustrated the object in view, his work remained unpublished, and he contented himself with communicating it, by fragments, to his most devoted disciple, Duvergier de Hauranne. The latter spoke mysteriously of it to the public, in terms calculated to create a desire for its publication; but the secret had to be closely kept, for, as he declared, this work was to effect a complete religious revolution. At the end of the book, which was entitled *Augustinus*, the author declared that he wished to live and die in communion with the Roman Church; that he submitted the work to her approbation, and that he accepted, retracted, condemned, and anathematized all that which she decided he should accept, retract, condemn, and anathematize. This protestation did not prevent him from recommending to Duvergier great caution in the choice of the persons to whom he confided his doctrines, and the book destined to make them known to the world.

It is not unnecessary to remark that Duvergier de Hauranne, better known as the Abbé de Saint-Cyran, only addressed himself to the adversaries of the Society of Jesus. Jansenius, however, desiring to obtain the support of a religious order, engaged his agent to feel the way. "It would not be unimportant," said he, "if my work could be seconded by some such society." Saint-Cyran knew that he had been detected and rejected by Peter de Bérulle, General of the Oratorians, and he,

in like manner, endeavored to influence St. Vincent de Paul. He was not aware that this great apostle of charity would never have thought of founding the Congregation of the Priests of the Mission, if the Society of Jesus had been in a position to aid him in the country missions, and that it was in consequence of the refusal of the Jesuits, whose number was too limited to suffice for all, that he, aided by their wise counsels and experience, had established the society to which was given the title of *Lazarists*.

In ignorance of this intimacy of St. Vincent de Paul with the Fathers of the Society of Jesus, Saint-Cyran had sought to make a friend of him, and, when he thought he had gained his confidence, he said to him :

"God has given and still gives me great light. He has revealed to me that, for the last five or six hundred years, there has been no Church. Antecedent to that period, the Church was like unto a great river of transparent waters; but that which now seems to be the Church is nothing but mire."

"Have a care," replied the saint. "All the heresiarchs had recourse to that pretext to establish their errors."

"Calvin," rejoined Saint-Cyran, "did not do badly in what he undertook, but he has defended himself badly."*

St. Vincent was sufficiently enlightened as to the views of the disciple of Jansenius. He avoided him, and regarded him as a heretic who would soon throw off the mask. Being unable to make converts among the religious, whose reputation of holiness and learning might have aided his designs, Saint-Cyran had recourse to the Abbey of Port Royal. The Abbess, Angélique Arnauld, daughter of the well-known enemy of the Jesuits, exercised great influence over her community and over many

* Letter of St. Vincent de Paul.

persons attached to the court. The nuns were readily influenced by Saint-Cyran, and, thus much gained, the apostle of the new doctrines labored with so much energy and ability, that he succeeded in uniting several young men of great intelligence and distinguished talent, who, under the denomination of *Solitaires de Port Royal*, established themselves in the abbey, which the nuns exchanged for an establishment in the Faubourg St. Jacques, at Paris. There they devoted themselves to study and to preparing books for the young; for, the Jesuits having taken possession of education, it was important to enter into rivalry with them. Thus was founded the College of Port Royal. The Jesuits urged the frequentation of the sacraments, while the *Solitaires* of Port Royal pursued the opposite course.

The morals of the Jesuits are gentle and attractive, like the Gospel; those of the *Solitaires* of Port Royal were dry, indifferent, and severe. It was necessary to be opposed, on all points, to the Society of Jesus, in opinions as well as in practice, in order to be worthy of the Society of Port Royal-des-Champs. And, indeed, the opposition was important, if we judge it from the view which the *Solitaires* entertained of themselves. Antoine Lemaitre, a celebrated attorney, and nephew of Angélique Arnould, enticed by his aunt to the seclusion of Port Royal, wrote as follows to a priest named Antoine de Singlin :

“An instance has not been known, for perhaps more than a century, of a man, in the position and state in which I was—exposed, at the flower of my age, to the corruption of the court, possessing all the prestige of birth and eloquence; my reputation made, my property immense, my profession the most honorable, my fortune increased, and my hopes for the future most reasonable—who has suddenly relinquished all these possessions and prospects, broken all these ties, made himself poor, whereas he

might have labored in the acquisition of wealth; who has embraced austerities, whereas he might have revelled in pleasures; selected solitude, when he might have been surrounded by clients and friends; condemned himself to perpetual silence, instead of being listened to and applauded. Nevertheless, the age is so little given to spirituality, that this miracle, although greater and more rare than that of causing the blind to see and the dumb to speak, is considered only extraordinary, when it should be recognized as supernatural."

The words of Saint-Cyran to St. Vincent de Paul—*Calvin executed well whatever he undertook, but he was unable to defend himself*—and the revolting pride in the few lines from Le Maitre, sufficiently explain the character of Jansenism.

Immediately after the death of Jansenius, his friends hastened to give his *Augustinus* to the press. The Jesuits, being advised of the fact, informed the Internuncio, to whom they made known the nature of the work, and its publication was forbidden by the Holy See. But the Jansenists, regardless of the interdict, issued the book, in 1640.

Then commenced that interminable discussion which exercised for so long the learned of both sides. The Pope had designated the partisans of *Augustinus*, *Jansenists*; the latter called their adversaries *Molinists*, because, said they, their doctrine is that of Molina. The Jansenists of France and Belgium declared their submission to the Holy See, but they would not listen to any of its remonstrances; and all its paternal efforts being exhausted, without success, the court of Rome sent forth a crushing condemnation of the *Augustinus*, on the 6th of March, 1642. The Jansenists did not respect this condemnation, under the specious pretext that the Jesuits had caused it to be issued. St. Vincent de Paul wrote to the Abbé d'Orgny as follows:

"The Abbé de Saint-Cyran has admitted to Monsieur de Chavigny, the Secretary of State, that the object of the partisans of

the Bishop of Ypres was to disgrace the Jesuits on the dogma and administration of the sacraments."

It was to this end that Antoine Arnauld published, in 1643, his book entitled *De la Fréquente Communion*, the appearance of which excited a fresh controversy and augmented the anger in the camps of the opposing parties, and of which St. Vincent de Paul, in writing to the Abbé d'Orgny, says :

"If this work has served to render a hundred more reverential as regards the sacraments, there are, at least, ten thousand whom it has injured, by estranging them from them entirely. Several of the pastors of Paris complain of it. At St. Sulpice there are three thousand communions less than usual. At St. Nicholas du Char-donnet, fifteen hundred persons have neglected this religious duty, and the like has occurred elsewhere."

This book, publicly censured by the clergy, the Society of the Sorbonne, and the University, with the exception of some bishops drawn into the Jansenist party, was submitted to the court of Rome as tending to withdraw souls from the frequentation of that sacrament in which they find strength and life. The Abbé of Saint-Cyran had so well trained the nuns of Port Royal, in this respect, that the Abbess, one day, wrote him : "There are some of our daughters who have not been to confession for fifteen months." This ardent promulgator of the doctrines of Jansenius, this bitter enemy of the Society of Jesus, was carried off by a stroke of apoplexy during the exercise of his guilty functions, on the 11th of October, 1643.

A few days before, on the 25th of September, Prince John Casimir, who was soon to have ascended the throne of Poland, received, with great happiness, the holy habit of that Society of Jesus against which were leagued all the merciless enemies of the authority of the Holy See.

VI.

AT Malta, it was by immorality that the Jesuits were attacked. While the Jansenists in France and Belgium complained of their excessive indulgence, and increased the number of their pamphlets on what they termed the *loose morality* of the Jesuits, the Knights of Malta revolted against what they considered the austerity of the same Jesuits.

Idleness, which is ever dangerous to the soul, had led the knights into culpable irregularities. In proportion as they proved themselves brave and full of faith when the Infidels compelled them to cruise on the seas, or the Sovereign Pontiff called them to the defense of the Church, so, also, did they fall away from their discipline, and allow themselves to be enticed and enervated by pleasures, when they had laid down their arms and lived in the shelter of their fortified island.

In 1639, the Grand Master, Paul Lascaris, who desired to bring back his knights to that Christian life imposed upon them by the statutes of the Order, had employed strenuous measures, which met with an ill reception. He had objected, in particular, to a theatrical representation prepared for the Carnival, the characters in which appeared to him to be such as could not be tolerated. The knights, displeased at this prohibition, protested, insisted, and entreated Lascaris to withdraw this prohibition.

"I have only put forth this edict," said the Grand Master, "in order that we may conform to that which is commanded us by religion and by our rules. If Father Cassia states that I may, in conscience, authorize such an entertainment, I will not oppose it."

Father Cassia was consulted, and said that he could not approve the proposed representation. The irritation increased. The young knights, becoming excited, trans-

ferred their displeasure from the Grand Master to the Jesuits, and came to the conclusion that the idea of the prohibition emanated from the Fathers. The Grand Master confided in the society; therefore it was Father Cassia who had induced him to issue the decree. The opinion of one Jesuit was, necessarily, that of the society, of which all the members were too severe, and this severity was intolerable. There, at least, their morality was not taxed with laxity. The public agitation continuing to increase, a young knight, named Salvatici, constituted himself leader of those in revolt. He organized a sacrilegious outbreak, and, a few days after, several knights were seen passing through the streets, in the holy habit of the Society of Jesus, exclaiming that the Jesuits were the opponents of all amusements, that they were the originators of the edict issued by the Grand Master, and that their austerity and severity could no longer be tolerated. Lascaris ordered the arrest of Salvatici, and his confinement in the Fortress of St. Elmo; but his partisans had recourse to arms, rescued the prisoner, and, hastening to the college of the Jesuits, ransacked it from top to bottom, arrested the eleven Fathers who resided there, and conveyed them on board a vessel about to set sail for Sicily. The Grand Master wrote to the Pope, and Urban VIII ordered the Jesuits to be reinstated in their house at Malta. Louis XIII, King of France, also wrote, demanding, in the strongest terms, the reparation of this outrage, and, on the 12th of December, the good Fathers again entered on possession of their college amid the applause of the inhabitants and even of the knights themselves. Nevertheless, at the approach of the Carnival of 1640, a threatening fermentation agitated the public mind. The Knight Salvatici renewed his entreaties to the Grand Master, and the latter, in order to avoid a serious insurrection, accorded him permission to act the piece which had been forbidden

the preceding year. Salvatici, thus triumphing, reported the news to his young brothers-in-arms, who rejoiced at the result; but the people were alarmed.

"The good Jesuit Fathers," said they, "condemned this entertainment, and the knights expelled them, in order to avenge themselves of their severity. Who knows, now, if God will not interfere to avenge himself on the knights?"

On the day appointed for the performance, in which Salvatici had to sustain an important part, he went to the theatre. The Knight Robert Solaris, also one of the actors, picked a quarrel with him. The dispute waxed warm. Salvatici felt himself offended, and placed his hand on the hilt of his sword; but Solaris perceived the movement, and, quicker than lightning, stabbed his opponent through and through! The Knight Salvatici died before making his appearance on the stage, and the piece could not be produced.

"It is the judgment of God!" exclaimed the people. "We said that God would interpose."

Of these events evil-disposed minds had only seen one fact, the expulsion of the Jesuits by the Knights of Malta, and this fact they turned to account in various ways, according to their different theories. Upon one point only did they agree, that of calumniating the Society of Jesus.

In England the persecution continued. The death of James Stuart had not diminished the zeal of the Puritans. Far from it. They unmasked themselves, so as to show that it was not only Popery that they sought to destroy, but that it was authority itself that embarrassed them, and which they hoped to overthrow. Heresy has never had any other object in view. While it sent the Jesuits to the scaffold, it refused common necessities to Charles I, its sovereign, and kept him in a state of the most humiliating dependence. The Jesuits were juridically banished from Great Britain; but they

did not forsake it. They desired to preserve the faith among the Catholics who had remained true, and they continued to dwell there, in concealment and disguise, exercising their holy ministry only in secret or in the darkness of the night. All those who were discovered were first put to the torture, and then led to death.

When Father Corby was arrested, the Ambassador of Germany proposed to exchange him for a Scotch prisoner; but the Jesuit refused. He preferred martyrdom. His execution was fixed for the 14th of September, 1644. On the eve, at night, the President de Bellièvre, French ambassador, the Duchess de Guise, and the Marchioness de Brossay visited him in his cell, wishing to have the consolation of hearing the last words of the martyr, and receiving his last blessing. He heard their confessions, offered up the holy sacrifice, administered holy communion to his pious visitors, and passed the night with them in prayer. He then gave them a last blessing, while they touchingly embraced his manacled hands, after which he left them, to proceed to the place of execution. The ambassador alone accompanied him to the scaffold.

Fathers Richard Bradley and John Grose had been, for a long time, confined in the dungeons of Manchester and Lincoln, deprived of air, light, nourishment, and exercise, and loaded with chains. On the 30th of January, 1645, Richard Bradley succumbed to these excessive cruelties. On the 1st of February, Father Henry Moore, a prisoner in the Tower of London, was accompanied to the scaffold by the French ambassador. The day before his execution, the representatives of all the Catholic sovereigns hastened to prostrate themselves at his feet, there, with tears of veneration, to beg his precious blessing; and the President de Bellièvre considered it an honor to receive it again at the last moment, at the instant when heaven itself was opened to receive the holy martyr. Twenty

days after, Father Grose expired in his dungeon, at Lincoln.

At the same time, the Society of Jesus was attacked, at Rome, by a hand which should have been above suspicion. Our original intention was to have passed over this fact in silence; but an Italian priest, believing it to be his duty to allude to it from the pulpit, in one of the principal churches in Paris, quite recently, and having dwelt upon the calumnies of an author who was the enemy of the Society of Jesus, we will transcribe from M. Crétineau Joly, who has personally verified all the documents, and who clearly proves that Tosetti's work is a tissue of falsehoods. The preacher to whom we refer spoke in the native language of Tosetti, it is true, but many of the Parisians understand and speak Italian.

"Shortly after the order *Delle Scuole Pie* was established," says M. Crétineau Joly, "it pleased some members of that order to foment troubles against the authority of Joseph Calasanzio, their holy founder. Father Mario Sozzi and Stefano Cherubini degli Angeli placed themselves at the head of those in revolt. By means of deception and imposture, they excited public opinion, and succeeded in misleading it. Their intrigue was so adroitly planned, that Calasanzio found himself summoned before the Inquisition, deprived of his title of General, and prohibited from opening new houses. A religious, named Augustin Ubaldini, was appointed Visitor of the Order, in which dissension was now rife. Ubaldini made himself acquainted with the true state of affairs. He proclaimed the innocence of the founder and condemned the rebels. Then, after having rendered justice to all, he retired, wearied with the hostilities which were excited against him.

"The cause was still pending, when, by a brief, dated May 9, 1643, Urban VIII put, in the place of Ubaldini, Father Sylvester Pietra-Santa, of the Society of Jesus.

Pietra-Santa enjoyed, at that time, at Rome, a reputation which he had gained by his virtues and learning. He entered on his task; but Mario Sozzi, who had usurped the functions of Superior of the *Scuole Pie*, had taken measures to prevent the manifestation of the truth. He had banished all the religious who were faithful to their legitimate Superior. Those who had been content with disapproving the actions of the usurper had shared the same fate. Pietra-Santa was not disheartened, notwithstanding so many obstacles. It was easy for him to judge which side was right. His conscience was enlightened, and he wished to enlighten those of the Pontiff and of the Inquisition. He prepared three statements, in all of which he sought to point out that St. Joseph Calasanzio had not a single reproach to make to himself, and that it was necessary to reinstate him in his functions, and thus preserve to the Church a useful and holy order.

“These facts and declarations were then, and still are, of public notoriety at Rome. In 1753, when the first symptoms of the destruction of the Jesuits began to be felt, Father Urban Tosetti, of the *Scuole Pie*, did not hesitate, when publishing an abridgment of the life of St. Joseph Calasanzio, to represent Pietra-Santa as the cause of the persecutions which the founder of the *Scuole Pie* had suffered at the hands of his brethren. Tosetti had not a single proof to adduce, but he invented some. He shielded these, his calumnies, behind the process of the canonization of the saint, in order the better to deceive those men who have neither the time nor the means of consulting original sources. The author knowingly told an untruth, and his falsehood was accepted by credulity, ignorance, and dishonesty. Tosetti supported his imputations by certain documents. We have consulted the very passages to which he refers, and from these we have derived the most conclusive justification of the Jesuit.

"It would occupy too much space here to enumerate all the frauds committed by the author of the *Abridgment of the Life of St. Joseph Calasanzio*, (edition of 1753, printed at Rome, by John Zempel). A few examples will more than suffice to convince the most prejudiced minds.

"In book IV, chapter III, page 156, of his work, Tosetti asserts that Father Pietra-Santa, making common cause with the disturbers, endeavored to oppress the holy founder and bring about the abolition of the *Scuole Pie*. A little further on, Tosetti affirms that the accounts written by Pietra-Santa testify to his attempts upon that point.

"The summary for the year 1714 is before us. At page 24 will be found the authentic narrative of Father Pietra-Santa, divided into fifteen sections. It is the panegyric of the Order of the *Scuole Pie*; and the formally expressed desire of the Jesuit is, that the Cardinals would reinstate Joseph Calasanzio in his office of General. At page 36 will be found a letter of Pietra-Santa, in which he declares that 'Calasanzio is a most worthy religious; that his intentions are most holy, and his morals most deserving of commendation.' Nor does the Jesuit stop here. He says, further, 'that he has written a memorial praying for the reinstatement of the founder, and has entreated the Cardinals, composing the Congregation charged with the cause of the *Scuole Pie*, to act in accordance therewith.'

"On page 17, of the summary of 1719, are classified the acts of the Congregations of Cardinals, and, in every place, it is found that Pietra-Santa strongly urges 'that the order should not be abolished, and that the General should be reinstated in his office.'

"In following, step by step, Tosetti's misrepresentations, the only conclusion that can be come to is, that those who sided with the cause of St. Joseph Calasanzio make use of the words of Pietra-Santa to prove the heroism of the virtues of him whose life the Jesuit had been charged

with calumniating. It was upon the statements of the same Jesuit that they relied to refute the '*Promoter of the Faith*.'*

"In the fourth book, chapter VI, page 176, Tosetti pretends that Father Pietra-Santa proposed to reduce the Order of the *Scuole Pie* to a congregation, and the analyst points out the document in which this writing has been preserved. It is, says he, at page 25 of the Summary of 1719. This document is still in existence; but, on the first page, it will be found that it was composed by Father Stephen Cherubini, a religious belonging to the *Scuole Pie*. This proof furnishes something still more peremptory. The pamphlet in question is refuted on the margin, and the refutation is taken from the accounts and writings of Pietra-Santa on that affair.

"According to the text itself of the process of canonization, Mario Sozzi, Cherubini, and other members of the *Scuole Pie*, were the only persecutors of Joseph Calasanzio. These records are as authentic as history itself. This, however, has not prevented Tosetti and his followers from accusing a Jesuit of an act which he was the first to condemn and denounce."

VII.

DAIHOOSAMA, Emperor of Japan, died on June 1, 1616, leaving to his son Xogun a crown which he had usurped. This change of rulers, for awhile, put a stop to the persecution of the Christians; but the missionaries of the Society of Jesus, while they profited by this interval of quiet to visit these colonies, were extremely prudent, in order not to excite the anger of the Bonzes, who, in their untiring watchfulness, never lost sight of them. The

* This is the title of the one who, in the process of canonization, officially resists the beatification of the saint. He is humorously called the "*Devil's Advocate*."—Ta.

missionaries of the other orders blamed the prudence of the Jesuits. They considered it incompatible with the zeal with which they felt themselves animated, and they refused to be bound by such conduct. The Jesuits foresaw that the storm would soon burst.

Toward the end of the year, a Mexican vessel arrived at Nangasaki, and landed twenty-four heroic Franciscans on those shores which had so often been moistened by Christian blood. A report had spread in Mexico that the Spanish had entered into a treaty of commerce with Xogun, and that all missionaries of their nation would be allowed to preach the Gospel in Japan, on the sole condition that they did not belong to the Society of Jesus. The Franciscans, carried away by their zeal, had not taken time to assure themselves of the truth of this report. They embarked on the first vessel sailing to the Chinese waters and Japan, and landed at Nangasaki, a neutral city, open to foreigners, who were drawn thither for the purpose of commerce.

Xogun, alarmed at their number, as much as by their appearance, doubted not but that they were sent by the Spanish to prepare for the subjugation of the Japanese, and he issued a decree which condemned to death all subjects of the Emperor who might be rash enough to give shelter to a missionary. This penalty was even to extend to all the inhabitants of the ten houses nearest that in which an apostle of the Gospel might take refuge. The Jesuits had, from that moment, no other shelter than the forests and ravines. They exercised their holy calling only in secrecy, under a disguise the most likely to divert the attention of the Bonzes, and they counseled their neophytes to use the greatest moderation. The Franciscans, on the contrary, fearing to compromise their conscience by submitting to this line of prudence, openly braved the imperial anger. Xogun immediately gave

orders to Sancho, the apostate King of Omura, to have the European Bonzes at Nangasaki imprisoned. A Jesuit, Father Juan Machado, and a Franciscan, Peter of the Ascension, fell into the hands of the agents of Sancho, and, on the 21st of May, 1617, they were beheaded. Three days after, a Dominican and an Augustinian friar erected a chapel, and there celebrated the holy sacrifice of the mass. They, too, were executed without delay. A few others, imitators of this excess of zeal, suffered a like penalty. The Jesuits, ever prudent when the welfare of souls and the greater glory of God imposed upon them the sacrifice of that martyrdom which they had come to find and to merit, always visited the Christians in secret, and found means of increasing the number prodigiously.

The Pagans, marvelling at the constancy of their faith in presence of the threats of the Emperor, wished to become acquainted with that religion which had already produced so many martyrs; and Almighty God seconding, by His all-powerful grace, the explanations given to them, they solicited the grace of becoming His children and those of His Church, in order that they, also, might have the happiness of dying for Jesus Christ, who had died for them. To these fervent converts, thirsting for tortures, the Fathers recommended prudence, above all, in order not to endanger or impair the progress of Christianity, by provoking an excessive persecution, which might annihilate it: for the martyrs succeeded each other, without intermission, in the dungeons and at the place of execution. Father Spinola was kept concealed in the house of a Portuguese, at Nangasaki. Being discovered, in the month of August, 1619, with the coadjutor Ambrosio Fernandez, both were chained and taken before the Governor. The time of prudence was past for the valiant soldier of the Society of Jesus, and that of heroism had arrived. He appeared before his judge with a serene

countenance and a humble but firm demeanor. After an examination, which left no hope of vanquishing the heroes, the Governor had them conveyed to prison with two Dominicans, who had been arrested the same day. On beholding their prison, the missionaries commenced intoning the *Te Deum*, and, when arrived within those walls, which they hoped never to quit but to meet their death, they heard two other voices answering their own, and singing, in like manner, the canticle of gratitude and love. These were two religious—one a Franciscan, the other a Dominican—who had been confined for a year in this place of torment, and who received, with accents of joy and thanksgiving, the companions of their captivity. Meeting each other face to face, their canticles concluded in a mutual embrace of love and charity.

The Governor of Nangasaki had a prison erected for the missionaries, of which he himself had furnished the plan, and the sight of which he hoped would deter and dishearten the European Bonzes, and disgust them with the apostleship of Japan. This prison, which was built on a small promontory, was a palisaded inclosure, which had no shelter from the scorching rays of the sun in summer or the piercing blasts of winter, and in the middle of which was placed a sort of cage, ninety-six inches high by sixty-four wide. It was in this that Father Charles Spinola and Brother Fernandez were confined, with fifteen Franciscans and Dominicans. Seven Japanese, immured in that prison where space was already wanting for the many heroes it contained, sued for the honor of being admitted into the Society of Jesus. Charles Spinola received them into the novitiate in that cage, where they suffered the pangs of hunger, the torture of thirst, and were subject to all sorts of infection, but where their souls blessed God with so much love for having thought them worthy of this long, sorrowful, and continuous mar-

tyrdom. In the mean time, five strangers—some merchants, others seamen—landed at Nangasaki, without feeling the least alarm. They were all Jesuits.

The Anglicans and the Dutch Calvinists had persuaded Xogun that the Jesuits were conspiring to hand over Japan to the dominion of the King of Spain. They offered their services to watch the vessels as they arrived, and to examine the cargoes they brought. Xogun accepted their services. The heretics had no other intention than to deprive the Spanish and Portuguese of the advantages of the commerce with Japan, to accomplish which they were prepared to do any thing. They were, by this means, sure to close the empire to the Jesuits and the Church. When the Jesuits evaded them, they denounced other religious. Thus it was that they had arrested Pietro de Zunica, an Augustinian friar, and Louis Florez, a Dominican, at the time of their arrival.

This denunciation provoked fresh severities, and, on the 10th of September, 1622, twenty-four religious left the cages of Omura to ascend the pyre. Father Spinola, leading the seven novices whom he had received in the prison, was the first to advance. Father Leonard Kimura followed, as did also the other missionaries who were destined to suffer the same death. Thirty-one Japanese Christians were assembled around the stake, but they were not to suffer death by the same torture. They were to be beheaded, and awaited their execution. As soon as the missionaries made their appearance on the eminence where torrents of blood had flowed for the name of Jesus Christ, and which was named by the Christians the *Sacred Mount*, Father Spinola began to intone the Psalm *Laudate pueri Dominum*, and immediately the voices of all those martyrs about to ascend to heaven were united with his, and made the air resound with the demonstrations of their holy joy.

The heroic phalanx ascended the pile prepared for their sacrifice. There, Father Charles Spinola, who, for twenty years, had preached the Gospel in that vast empire, at the price of so many cruel hardships and great tribulations, spoke, for the last time, to his beloved Christians. When concluding his touching appeal, he perceived the wife of the Portuguese at whose house he was arrested in 1619. Her name was Isabella Fernandez, and she was of the number of Christians whose executions were about to take place. The apostle martyr addressed her :

“Donna Isabella, where is your little Ignatius?”

“Behold him, Father!” exclaimed the young mother, raising her child in her arms, arrayed in holiday attire, as were all the Christians who were about to take wing to heaven. “He is here. He rejoices that he is to die with us!” And, addressing the child, she said, “Behold, my little Ignatius, him who made you a child of our good God, on the eve of the day on which he was arrested in our home.”

The child directed his gentle glance on the venerable hero, joined together his little hands, and he who, but three years before, had poured upon his infant brow the regenerating waters of holy baptism, at this moment supplicated for that angel, who was about to quit this world, all the blessings of that heaven which was open to receive him. A cry of admiration and pity burst forth from every Christian heart, and immediately the signal for the execution was given, the flames enveloped the pile, and the thirty-one heads rolled down in the midst of the reverential multitude that covered the promontory, and envied the happiness of the martyrs, while praying for those who still lived, in order that their faith might remain strong until the end. Alas! that pious multitude was doomed to disappointment. Two Franciscans, overpowered by the de-

ouring flames which blazed around and suffocated them, cursed the God whom they had come to make known, and endeavored to escape from amidst the burning brands. The executioners cast them back violently into the devouring element, jeering at them for their cowardice, reproaching them with their apostasy, and the unhappy men expired near the heroes whose last words were those of love and triumph. From the admission even of a Protestant writer, Dr. Ranke, this persecution augmented the number of Christians, in that single year, by two hundred and thirty-nine thousand three hundred and thirty-nine.

Xogun had just resigned the reins of government into the hands of his son. Xogun II desired to surpass his father. Reserving the torment of burning for summer, he invented another for winter. Fathers Diego Carvallo and Francis Buzoni had returned to Japan from Cochin China. On the 21st of February, 1624, Father Buzoni was discovered in a forest, where, surrounded by a number of catechumens, he secretly exercised his laborious apostleship. The armed forces seized the pastor and his flock. The victims of the imperial anger were stripped of their clothing, plunged into a frozen pond, and there kept for three hours. On the following day, the pond being again frozen over, the ice was broken, and the Christians again forced into the water, where they were kept for six hours; then, as night approached, and the water was fast freezing, the Christians, who, on account of their numbness, were unable to escape, were abandoned to their fate. In the course of the same year, the Jesuit Miguel Carvallo and three other missionaries paid with their lives the crime of having called down the blessings of Heaven upon this earth, which so thirsted for the blood of martyrs.

The ambassadors in vain protested against this. The heretics were there, guarding the approaches to the throne, as they did the coasts of the empire, and the sovereign,

deceived by their calumnies, remained deaf to the voice of conscience and the dictates of humanity. In the course of the year 1633, twenty-four Jesuits, of whom seventeen were natives, increased the glorious phalanx of martyrs of the Society of Jesus.

In 1634, Father Vieira, the Provincial and Administrator of the Bishopric, was arrested, together with five of his brethren. They were commanded to apostatize. They refused, and the six apostolical heroes were condemned and executed.

These were the last of the Jesuits. There was not a single one remaining in Japan. We mistake. There was still one left; but one whom the illustrious society could no longer recognize, whom the Church could no longer count among the number of her children, and whom hell alone could, at least at that time, claim as its greatest conquest. In the preceding year, the brilliant crown of martyrdom was offered to twenty-five veterans of the Society of Jesus. One coward was found among them! Father Christopher Ferreira alone threw down his arms. He refused to march to the last fight. He had deserted the heroic army in whose ranks he had served with honor for so long a time, and had passed over to the enemy! This apostasy was a great and painful blow for the brethren of the unhappy man, and for the Christians of Japan, who ceased not to pray for his conversion.

The Jesuits had disappeared from the empire of Japan. The Protestants had the savage satisfaction of seeing them all sacrificed to their sacrilegious hatred. But this did not suffice. The Jesuits, ever intrepid, will always find the means of penetrating into that land from which the most cruel tortures had not been able to exclude them. It was necessary to arrest this holy fervor, which caused them to run after martyrdom with so much ardor, and so rapidly increased the number of Christians. With this

intention, the heretics obtained from the Emperor a decree ordering all foreigners, on entering the empire, to trample under foot the sacred emblem of the world's redemption, and it was on this condition alone that they could even hope to penetrate to the interior.

The first Apostle of Japan, the immortal Xavier, beheld, from his heavenly abode, this great struggle, which caused the blood of the Christians to flow in torrents, and which decimated the Society of Jesus.

At the time when the guilty Ferreira denied the God whom he had so long adored and zealously served, a young Jesuit, belonging to one of the most illustrious families of Naples, and who lived in that city, was struck on the head by a hammer falling from a height of twenty-five feet. It was Father Marcel Francis Mastrilli de St. Marsan. He was only thirty years of age. Some workmen were engaged, under his direction, in decorating the church of the Jesuits for a ceremony. One of them let his hammer fall, and it struck the young Father on the head. It was thought that he was killed, but the wound caused him only to faint. The concussion was such that, for twenty-five days, his death was feared. On the night of the twenty-fifth, St. Francis Xavier appeared to him, and, making him promise to go to Japan, there to suffer martyrdom, restored him to health. On the following day, Father Mastrilli said mass. Crowds rushed to see him, for no one could comprehend how this sick man, to whom the last sacraments had been administered on the eve, and whose death the most learned doctors had declared certain, was there, full of life and in perfect health. The news of this miracle, which was attested by all the authorities, had spread so rapidly that the King of Spain wished to see the future martyr, and received him with great honors. The Father soon embarked for Goa, with several other Jesuits, all thirsting for the salvation of souls,

and determined to suffer every thing, in order to maintain the faith in the empire of Japan. At Goa, other apostles joined them. They knew the fate that awaited them; but the Christians were in want of their ministry. They proceeded to the Philippines, and so well profited by every opportunity that they succeeded in evading the vigilance of their enemies, and penetrated into the interior without being recognized. A few months later, on the 14th of October, 1637, Father Mastrilli was conducted through the streets of Nangasaki, bearing on his back the imperial sentence which condemned him to death.

Christopher Ferreira was compelled to be present at all the executions of the Christians. The Japanese authorities imposed this shame upon him in order to strengthen him in idolatry. Although a witness of the unutterable sufferings of Father Mastrilli, the apostate did not appear the least moved.

At the end of the same year, the sovereign forbade his subjects to pass the frontiers of his states. The Christians, exasperated at this, rose in arms, were defeated, and took refuge at Ximabara. There they were besieged by the imperial army. After having valiantly defended themselves during six months, they were compelled to surrender. The city was taken on the 10th of April, 1638, and thirty-seven thousand Christians were put to death!

In 1640, Father Peter Pozzo and four native Jesuits won the crown of martyrdom, and received it in presence of Ferreira. The apostate hastened to offer fresh incense to the idols. Francis Xavier still prayed! Three years later, Fathers Rubini, Mecinski, Capecci, Marquez, and Moralez were cast upon a desert coast; but, discovered by the soldiers who were on guard, they were seized and conveyed before the tribunal at Nangasaki.

"Who are you? Why do you come here?" asked the
edge.

"We are priests," answered Father Rubini; "priests of the Society of Jesus, and we have come to proclaim Jesus Christ, who died for us all."

"Abjure your religion," continued the judge, "and you shall be loaded with riches and dignities."

"It is to cowards alone that dishonorable propositions are made," said the holy Jesuit. "We hope that our God will give us courage enough to die as Christians and as priests."

At these last words, the judge rose, hastily pronounced sentence of death, and then precipitately fled. That judge was the apostate Christopher Ferreira. St. Francis Xavier heard, from on high, that sacrilegious sentence. He prayed for the guilty one. Let us at once say that, in 1652, a hundred years after the glorious death of the illustrious apostle, Almighty God was at last moved. Christopher Ferreira felt contrition stirring his soul; but, alone, isolated, having no spiritual help, there remained for him no other resource than martyrdom by which to repair the great scandals he had given during nineteen years. He was then eighty years of age, but, oppressed by sorrow and remorse, he found all the vigor and energy of youth to expiate his crimes in the most horrible tortures. He presented himself before the Governor of Nagasaki, and said to him, through his tears and sobs, "I have sinned against the God of heaven and earth; I am a Christian, I am a priest, I am a Jesuit!" And he died, after sixty-eight hours of the most cruel sufferings, during which his courage and his patience failed not a single instant.

The Anglicans and the Dutch had attained their end. They had destroyed Christianity in Japan, and the Society of Jesus could no longer hope to return there, save at a useless expense of Christian blood, so precious for the glory of God. "These Jesuits," says a Protestant writer,

Engelbert Kæmpfer, "who earned a name for themselves, in Japan, by their exemplary modesty, their virtuous life, the disinterested assistance which they afforded to the poor and the sick, and by the pomp and majesty of their Divine service—these Jesuits had been subjected to the most frightful tortures. They were burned alive, beheaded, and endured all sorts of martyrdom, because they were accused by the Protestants of conspiring against the Emperor in favor of a European prince."

As ever, envy and heresy are to be found at the bottom of all those calumnies which have led to so many persecutions.

The province of Japan was nominally conserved by the society. Its See was established at Macao, and thence continued to govern the various missions of China, Coochin China, Siam, Tonquin, and others, newly established.

VIII.

JAPAN was closed against the Jesuits; but China presented, for their zeal, a still vaster field to weed and cultivate, and where the difficulties were greater and more numerous than elsewhere, in consequence of the many superstitious customs, to which the Chinese attached more importance than they did to life. It was necessary that the mission should possess apostles of profound learning and sound judgment, to determine between that which was admissible and that which was necessary entirely to prohibit. The Holy See had authorized them to interdict only that which was contrary to the faith and morals; but several of the missionaries became alarmed at certain customs, and, in order to appease their qualms of conscience, the Provincial called them all together at Peking, in 1628, so that these questions might be discussed in a general assembly, and that a uniform plan of action might be determined upon. In order to comply with the call of their Superior,

several of the Fathers were under the necessity of travelling eight hundred leagues on foot, and that, too, across the worst roads.

Father Adam Schall, a learned mathematician, who was much admired by the Chinese, having been charged, by the Emperor, Xum-Chin, to correct the calendar of the Celestial Empire, took advantage of the occasion to abolish lucky and unlucky days. This was quite a revolution even among the highest and most learned. However, the able and skilful Jesuit knew how to render it acceptable by the science he displayed in his arguments, and, the confidence of the people being secured, they adopted the suggestions. The missionaries hoped, by thus profiting by such occasions, to succeed in destroying, little by little, those customs which they considered to be rather ceremonies than superstitious practices. In the mean while, they made themselves "*all to all, to gain all to Christ,*" and confined themselves to the interdiction of that which was "opposed to faith or morals," as they were empowered to do by the court of Rome. This indulgence facilitated the advancement of the Gospel, Christianity spread itself rapidly, and laborers were wanting to reap the harvest. Father Diaz applied to the General of the Society for reinforcements, and, navigation being at that time very dangerous in the Chinese seas, so rarely traversed by European vessels, he wrote him as follows, with a simplicity that speaks all the heroism of those intrepid apostles:

"I ask you for twenty, and it would not be too many if all, by a special blessing of Heaven, should arrive at Macao in safety; but it is not uncommon for about half of them to die on the way. It is necessary, therefore, to send twenty a year, to depend upon ten."

In the Philippines, a report had become current that there was not a sufficient number of Jesuits to carry on the missions of China, and immediately three Dominicans

hastened to assist them. They were Fathers Angelo Cogni, Thomas Serrez and Moralez. A Franciscan, Anthony Ste. Marie, accompanied them. They arrived, by way of the island of Formosa, in the province of Fo-Kien, ignorant of the language, habits, or national customs, but full of zeal, and ready to labor in that vineyard which promised such abundant fruits. This province, one of the latest converted, through lack of missionaries, was confided to the care of Fathers Manuel Diaz and Julius Aleni, who had already built seventeen churches. The people flocked from great distances to hear them, evincing increased admiration for the gentleness of their exhortations and the sanctity of their lives. The new missionaries were, from their very arrival, astonished at the customs which the Jesuits tolerated. They were scandalized by their indulgence, and refused to accept the reasons by which they justified their course.

"Learn the language, study the manners and customs, penetrate to the very bottom of the ideas of the people and the learned," said the Jesuits to them, "and, when you have seen, observed and studied the Chinese, you will think, as we do, that it was necessary to tolerate, at first, certain national practices, which have nothing idolatrous about them, under pain of renouncing forever all hopes of planting the Cross in this country."

The advice was good. The missionaries thought it was interested, and rejected it. They wrote to the Archbishop of Manilla and to the Bishop of Zebu that the Jesuits permitted the Christians to prostrate themselves before an idol, to render superstitious worship to ancestors, and to sacrifice to Confucius. They added that the Fathers hid from the neophytes the knowledge of the mystery of the Cross. The prelates considered the case of sufficient importance to be laid before the court of Rome.

While awaiting the result of a denunciation which seemed

to them an imperative duty, the new missionaries, anxious to undo what the Jesuits had accomplished, hastened to preach to the people through the medium of interpreters, and announced that Confucius and all the sovereigns of China were damned, and that the Jesuit Fathers betrayed their faith and their duty in concealing these truths, and in permitting idolatrous practices. Their listeners would hear no more. They rushed upon them and dragged them before the Mandarin, who had them conveyed, under escort, to Macao, after which he banished the two Jesuits, lest their doctrine one day should become as strict as that of the other religious.

During this time, in the year 1636, a band of brigands, under the command of the formidable Licon, attacked the city of Pekin. The Emperor, fearing to fall into the hands of his enemies, put an end to his own life. Usduguay, one of his generals, summoned the Tartars to the assistance of the Celestial Empire, and the Grand Khan Zunté hastened, at the head of his forces, to give battle to the adventurer Licon, and to take possession of the imperial throne.

The Jesuits remained neutral, amid all these political excitements, and on the 14th of July, 1637, Father Aleni was able to return to Fo-Kien, where he found his church and his beloved flock.

In the same year, the Archbishop of Manilla and the Bishop of Zebu wrote to Urban VIII that, being better informed as to the habits and customs of the Chinese tolerated by the Jesuits, as well as of the motives of their toleration, they fully justified those religious, and could but applaud their zeal. Father Schall had preached the Gospel to the entire province of Chew-Si, and Father James Le Faure, a Frenchman, who had come to assist him in that mission, accomplished prodigies there, and was venerated as a saint.

In 1644, the Grand Khan of Tartary attacked and de-

feated the brigand Licon, and bestowed the sceptre of China upon Prince Chum-Tchi, his son. The heirs of the grandson of Van-Lié had retired to the south of the empire, without giving up the hope of one day regaining the crown of their forefathers.

In Cochin China and Tonquin, Christianity spread wonderfully under the apostleship of the Society of Jesus. Father Alexander De Rhodes arrived there in 1624, being, at the time, thirty-three years of age, to assist the missionaries who had succeeded in entering that country in 1615; and he had so entirely identified himself with the people as to gain their tenderest affections, and exercise over them an unbounded influence. From the missions of Tonquin, he went to those of China, whence he returned to Tonquin, where he was received with most heart-felt joy by all his neophytes. In 1640, he was ordered by his superiors to proceed to Cochin China, where he was equally loved and venerated. His success was so wonderful that the sovereign became alarmed at the too rapid progress of the Gospel, and sought to put a stop to it by persecution. The Christians preferred death to apostasy. The Governor of Cham-Tao, hoping that the neophytes would not dare to defy him by declaring themselves Christians, ordered a census to be taken of all the followers of Christ in his province. They all avowed themselves Christians. Not a single one hesitated. This was highly offensive to the Governor. He avenged himself on the missionary. Father De Rhodes was condemned to banishment beyond the frontiers of the empire, but he could not make up his mind to abandon his flock.

"I was the only priest in the whole country," he relates; "I was not callous enough to leave thirty thousand Christians without a pastor. I withdrew from the court and kept myself concealed, generally remaining, during the day-time, in a boat, with eight of my catechists,

and at night I went among the Christians, who secretly assembled in their houses."

Father Alexander thus lived for a year, when he was arrested on the river, where he took refuge during the day. He was taken before the King, by whom, without any other form or process, he was condemned to be beheaded. The good Father had resided at the court for a long time. His gentleness, simplicity, and the holiness of his life had won for him the love and admiration even of the Pagans, who had rejected his teachings, and, on his being condemned, they, with one accord, solicited pardon for the missionary. The King, unable to resist so many entreaties, granted him his life, but banished him from his dominions. The heart of the apostle was wounded. Thirty thousand Christians were to be left without spiritual succor, at the mercy of their enemies, and in face of a persecution which promised to become more severe every day. Father Alexander, thus compelled to separate himself from his loved neophytes, promised them to labor, with all his strength, to procure other missionaries for them, and he left them, if not consoled, at least a little less unhappy.

In Madura, Father Robert Nobili, whom the Holy See had, in 1623, authorized to continue his peculiar mission until further examinations and a final decision, worked incessantly in extending the empire of the Cross, and achieved extraordinary results. The Christians under his charge numbered nearly one hundred thousand. Not satisfied with devoting himself to the laborious ministry of his apostleship in such a vast extent of territory, he undertook to facilitate for his successors the continuance of his labors by studying the various languages of their peoples, and determining their grammatical laws.

In the island of Ceylon, where St. Francis Xavier had sowed the first seeds of the Gospel, it continued to flourish, and, in spite of the efforts of the Brahmins, Chris-

tianity daily increased under the zealous ministry of the Jesuits, aided by some Franciscans who had joined them.

The poisoned arrows of the Pagans not unfrequently sent to heaven the missionaries whose teachings overthrew the pagodas; but other Jesuits were soon there, to replace them on the breach where they had so gloriously fallen. The Protestants knew this, and they kept vigilant watch over the whole coast of Goa, in order to annihilate them on their journey. Fathers Juan Mattella and Matthew Palingotti were put to death by lances in the hands of the Indians of Ceylon. In 1627, Father Sociero fell, pierced by their arrows, and, on the 14th of September, 1628, Fathers Matthew Fernandez and Bernard Peces met a similar fate.

Some time after, a Portuguese vessel was attacked and set on fire by the Dutch. Fathers Emmanuel Lima and Maur Moureira were on board. The crew jumped overboard, in order to escape the flames, and they were followed by Father Moureira; but, being recognized by the heretics, they rushed upon him and put him to death with their harpoons.

On the 16th of August, 1633, Don Antonio de Vasconcellos, Grand Inquisitor of the Indies, laid down the honors of his office to enter the Society of Jesus. He was upon the point of seeing his desire fulfilled, when, on that very day, he was poisoned by some of the enemies of the society, who were aware of his intentions, and wished to prevent their accomplishment. Father d'Andrada was likewise poisoned, in the following year, by some Indians, at the instigation of the heretics. But Providence watched over the Christians of India, and did not permit the Pagans and heretics to carry off and put to death all its chosen apostles. The Gospel was daily announced and propagated in new lands, *by means of the incomparable zeal of the members of the Society of Jesus.*

In 1628, Father Juan Cabral gained access to Thibet, and thence passed into Nepaul. Thus, the Jesuits were in all parts of Asia, diffusing the Gospel in all the known countries of the East. True, they left Japan, through the calumnies of the heretics, but what a multitude of souls had they saved during nearly a century that their apostleship had sustained itself there with such prodigious success! What an innumerable multitude of martyrs that heroic apostleship had sent to heaven! Now, we see it, at one and the same time, in the Moluccas, in the Philippines; in Corea, where they penetrated with the Christian Generals of the Japanese army; in China and in Cochin China; in Ceylon and in Bengal; in Tonquin and in Thibet; in Mongolia and in Tartary; in Persia and in Armenia. They were in Turkey in Asia, and in Turkey in Europe; in the Archipelago of Greece; and in every place they gained souls to God, and secured the triumph of the true faith. They had succeeded in penetrating into Syria, and we have found them in Africa, where, by their zeal and matchless charity, Christianity continued to spread.

IX.

THE labors of the Jesuits in the new world were neither less laborious nor less fruitful than in the old. Their untiring patience, their angelic mildness, and their unbounded charity subdued the most intractable natures, and civilized them by initiating them into the mysteries of Christianity, and giving them the example of the most humble and attractive virtues. These savage and uncultivated peoples, who were, for the most part, cannibals, were surprised on first beholding the missionary. Then they listened to him with curiosity, and soon, enchanted by his gentle demeanor, by that angelic smile, that compassionate and sympathetic tone of voice, which they had

never before experienced, they began to love the missionary—the “*white man*,” the “*black robe*”—and desired to retain him forever among them.

The invasion of the English, as we have seen, interrupted the missions in Canada in 1613. Some religious of the Order of the *Recollects* had been called to continue it, but, in 1625, they requested that Jesuits might be sent out, recognizing and acknowledging their superiority in that particular sphere. Nevertheless, the good *Recollects*, at the same time, solicited the consolation of being permitted to assist them in that laborious ministry. Soon, Fathers Massé, John de Bré Bœuf, Charles Lalemant, Ragueneau, Anne de Noye, and twenty other Jesuits, successively reached Canada. In 1632, the Calvinists were, by a royal ordinance, prohibited from entering the colony, and the English were expelled, carrying with them the hatred of the natives. Thus, the Jesuits were free to exercise their apostleship in all security. They took advantage of this to penetrate far into the mountains and forests, across lakes and rivers, in search of the Hurons, the Algonquins, the Iroquois, and the Montaguais. They followed them to the fishery and to the chase, and shared their wandering life, waiting the day when they might settle them by the culture and tillage of the soil—labors of which they strove to make them appreciate the advantages. They thus, by dint of patience and charity, and at the price of a life of fatigues and privations of all kinds, succeeded in subduing the savage instincts of those peoples, in instructing, enlightening, and rendering them Christians. Through Christianity they labored to civilize them, and founded for them the town of Sillery.

In 1635, the Marquis of Gannaches founded a college, at Quebec, for the natives, and in 1639, the Ursulines came from France, to establish, in the same city, a seminary and other schools for the Canadian girls. Some

Sisters of Charity, destined to take charge of the sick, accompanied them. Soon the Reduction of Sillery became insufficient, and several others were established, under the direction of the missionaries.

Conception, St. Ignatius, St. Francis Xavier, St. Joseph, and St. Mary were so many small towns, inhabited by the Hurons, Algonquins, and Montaguais, of which the Jesuits were the governors.

The Iroquois and the Hurons were slow in adapting themselves to sedentary life; and it required considerable time to reconcile those rebellious spirits to the law of the Gospel. The Hurons at length submitted; but the Iroquois, ever intractable, attacked them, and, in their hatred of civilization, repelled the Christian efforts of the Jesuits.

In 1643, Father Jogues and Brother René Goupil followed the course of a river, escorted by canoes full of neophytes. The Iroquois, who were in ambush on either side of the stream, attacked the Christians, seized the Father and the Brother, mangled and lacerated their bodies, and led them, thus wounded, from village to village, in order to expose them to public derision. Brother Goupil was finally killed by a blow from an axe, and Father Jogues, who was reserved for a slower and a thousand times more painful martyrdom, employed the brief time left him—for he was dying—in making known the God whom he had come to preach, and for whom he suffered with a resignation which the Iroquois had never before witnessed. The Dutch of Albany did all in their power to save the Jesuit's life, and relieve him from bondage. Perhaps they hoped this noble proceeding would procure for them, once more, admittance to Canada.

Father Jogues lived in perpetual suffering, when, one day, he had reason to suspect that the Iroquois were preparing an expedition against the Hurons, in order the more easily to surprise the French colony. The Father

wrote immediately to the Chevalier de Montmagnay, Governor of the colony, and found means of conveying his letter. It was dated June 3, 1643, and concluded thus:

"I have baptized more than sixty persons here, several of whom have gone to heaven. This is my only consolation—that and the will of God, to which I submit mine."

The Dutch, at last, succeeded in saving the missionary from an inevitable death. Two of his fingers were amputated, and he could no longer offer up the holy sacrifice. He asked permission to return to France, where Ann of Austria desired to see him. He sought a dispensation for celebrating mass with his mutilated hands, and, as soon as he obtained it, he returned to Canada.

A few years previously, two hundred English families had abandoned a country where they were not allowed to avow themselves Catholics, nor to bring up their children in the faith of their fathers, and, accompanied by four Jesuits, Fathers Andrew White, John Altham, Brothers Knowles and Thomas Gervase, had disembarked at the Island of St. Clement, on the Potomac. On the 27th of March, 1634, the little colony, ascending the river, proceeded as far as the St. Mary River, and presented themselves to the Chief of the Piscataway tribe, who gladly received them; for he had heard of the Jesuits, and, without knowing them, loved them. Huts were hastily constructed for the colonists; the missionaries made known the good news to the savages, whose instinct seemed to have prepared them for its reception, and the Reduction of Maryland was established.

The Anglicans, established in Virginia, were irritated by the arrival of the Jesuits, and by the docility of the natives in listening to their instructions, and they circulated the report that they were Spaniards, who had come to subject them to the most abject slavery; but the efforts

of the Fathers, their gentle charity, and their tender solicitude for the Indians overcame the Anglican calumnies. In 1640, they had won over several tribes, had gained a great number of neophytes, and only asked for apostles of their society to assist them, and to occupy their places whenever death should overtake them; for already they felt exhausted by their laborious apostleship.

At the same time, Fathers Emptean and Bonton preached the Gospel in the Caribbean Islands, with a success the most consoling; and Mexico possessed also its colleges and houses of the Society of Jesus.

At Carthagena, in New Granada, Father de Sandoval had expended his life in instructing and converting the negro slaves, who were continuously arriving in that city. Carthagena, in the Gulf of Mexico, was the slave mart of the entire world, and the traffic was incessant. The negro merchants imported their stock daily from the West Indies and the coast of Africa. Father de Sandoval had devoted himself to the salvation of that race of human beings, who, through sheer cupidity, were treated as common cattle, and he had contracted infirmities which were to him a complete martyrdom. He was literally covered with ulcers. But, the God who died for the salvation of all, did not abandon the poor negro slaves. In 1615, He sent them a successor worthy to take the place of Sandoval—Father Peter Claver—whom the Church has proclaimed blessed, who called himself, and who really was, the *slave of slaves*.

The missions of Brazil became more extended every day, and called for more laborers willing to work in the midst of the privations and fatigues incident to the climate, the oppositions excited by the cupidity of the colonists, and the many and various sufferings which awaited them. But we know that each trial of that hard ministry was but an additional attraction for the disciples of St.

Ignatius, and it was a matter of emulation among them who should obtain the favor of being sent to those dangerous missions, which had already made so many martyrs. They were, also, aware how many were lost in their long and perilous voyage across the ocean, and it was to them a subject, not of lamentation, but of rejoicing, since it was sacrificing life in the exercise of apostolical charity, and, hence, to the glory of God. On the 30th of April, 1643, fifteen of them embarked at Lisbon for the mission of Maranhão, which had just been established by the Fathers residing at Pernambuco. The vessel arrived in safety in sight of the coast, and each one rejoiced at finding himself so near the much-desired port. Suddenly a terrible crash is heard on board; the vessel has struck; the next wave lifts it up and dashes it forward; a few moments and it is swallowed up in the sea! Twelve missionaries are drowned! Three alone escape and reach their destination.

The Jesuits of Rio Janeiro heard that, at about twenty leagues to the northern coast, there dwelt a tribe whose ferocity spread terror far and wide. The Guaitasses, or Guaitos, subsisted on the dead bodies which were driven ashore from the ocean, and when the sea did not supply them with sufficient food, they placed themselves in ambush on the borders of their territory. They watched for the European travellers, rushed upon and put them to death, in order to feast on their flesh! The colonists had never dared to face these formidable cannibals. Any attempt at their civilization appeared impracticable. The Jesuits thought otherwise.

In that year, 1643, they sent eight missionaries to the Guaitos. The good Fathers were ignorant of the language of these savages. Their only weapons of defense were their crucifix, their rosary, their breviary, and confidence in Almighty God. These arms were, to them,

sufficient—at least for martyrdom. They started gayly for this conquest, and sought the presence of the fierce savages. The Guaitos, astonished at their confidence and affectionate deportment, surrounded them, examined and interrogated them, by gestures and signs, and could not believe that these white men came thus to give themselves up to their ferocious appetite. Curiosity preponderating over every other instinct, nine of them submitted to the Jesuits, who induced them to follow them as far Rio Janeiro. There they were sought after, feasted, caressed, instructed, and baptized. Then they became so many catechists for their tribe. The Guaitos were conquered.

X.

THE colonists of Brazil could not forgive the Jesuits for the protection which their gentle charity afforded to the natives who had embraced Christianity through their holy ministry. The King of Spain had, as we have seen, at the solicitation of Father Valdivia, freed the baptized Indians, and ordered the Spaniards to leave them entirely at the disposition of the Fathers of the Society of Jesus, who would effect their civilization by Christianity. This supreme decision deprived the colonists of a lucrative trade, and aroused their anger against the missionaries. They employed every means to dishearten them and compel them to abandon those countries where the savages voluntarily came to them, and looked upon them as their deliverers. But the Jesuits were not so easily discouraged. The Spaniards refused them alms. The Fathers submitted to the privation, and subsisted on herbs, roots, and Indian corn, declaring that death alone could separate them from their beloved Indian flock.

The first Reduction which they founded in the province of Paraguay, and to which they had given the name of Lo-

retto, rapidly prospered. The Indians hastened to it, begging to be allowed to erect dwellings there, and each day drew toward them fresh recruits. It soon became necessary to establish a second Reduction—that of St. Ignatius—then a third, and a fourth. The good Indians could not withstand the gentle influence of the Fathers, and felt so happy, and were so docile under their direction, that it achieved marvels in civilization among the different colonies.

Each art and profession had its respective workshop, under the superintendence of one of the assistant brothers. Each Indian selected the sort of labor he preferred. One became a carpenter; another a locksmith; a third learned to carve or to paint; others became weavers or builders. The labor which appeared to them the least agreeable was that of tilling the land. Agriculture found but few admirers, and the Fathers were compelled to work at the plough themselves, and demonstrate to their pupils all that it was possible to procure from the earth for the common weal by well-directed labor.

The Reductions soon became little towns, with regular streets, comfortable and well-constructed houses, and suitable churches. The labor of each one was assigned him. Every Monday, each woman received the wool or cotton which she had to spin during the week, and return on the Saturday following. In like manner, the men, also, had their tasks, according to each one's trade or profession. Wax and honey were collected in the woods, and the *caamani*, a medicinal herb, much sought for by the Spaniards, became for the Reductions a staple article of commerce.

These neophytes led such pure and simple lives, that the missionaries forbade them all intercourse with the Spaniards. They learned to read and write the Spanish language, but not to speak it. The Fathers alone nego-

tiated with the Europeans. Each of their little towns was governed by two of the Fathers, of whom one was pastor, the other vicar. They designated the hours for prayer, repose, and relaxation, and they watched and followed their neophytes every-where. They rendered themselves so dear to these children of the forest, that this constant *surveillance* was regarded only in the light of a paternal encouragement. When they had acquired the spirit of order and economy, the Fathers assigned to each a piece of ground to cultivate, and then constituted them the owners, and every year a portion of the harvest was stored away in the granaries, either as a resource for the infirm, or to guard against the contingency of an unproductive season, and other unforeseen wants.

The tranquil happiness of the peoples thus governed by the Jesuits excited the envy and jealousy of their neighbors. Even the Spaniards, comparing that peaceful life with the slavery to which they subjected the natives in whom they were allowed to traffic, experienced increased feelings of anger against the Jesuits. In this gentle rule, they could see only a continual and pointed censure of their own cruel cupidity. The Fathers were not ignorant of these hostile sentiments, and, fearing to see them converted into an open attack on the Reductions, obtained from the King of Spain permission for their neophytes to carry fire-arms, and to use them in case of an assault being made upon them by their enemies, whether savages or Spaniards. The Fathers, furnished with this authorization, had taught the tribes to manufacture all sorts of European arms, even cannon, and an arsenal was established in each borough for the public protection. Each of these boroughs had its militia, composed of infantry and cavalry; each corps had its officers and men. The military exercise took place on fixed days, and the discipline was perfect. Idleness was publicly punished. Like

the primitive Christians, all the neophytes mutually assisted each other, and were happy in sharing the fruits of their common labor. They would have recognized no authority except that of the good Fathers; but the latter taught them that, above them all, there was the spiritual Sovereign of all the Christians on earth, the temporal sovereign of Spain, and the Bishop of the diocese, and that all should love and respect these three authorities; and, at the bidding of their good Fathers, these simple and unaffected Christians declared that they were ready to obey willingly the slightest signal of their legitimate rulers.

When Don Pedro Faxardo, Bishop of Buenos Ayres, visited these Reductions, the Guaranis expressed their great joy, and evinced the deepest veneration for him. He investigated minutely that marvel of Christian civilization, and, in giving a detail to the King of the incredible success of the Jesuits, he said:

“I do not think that, in a whole year, a single mortal sin is committed in these Reductions.”

The republic of Paraguay, which the Jesuits governed, Gospel in hand, and which, from afar, was the admiration of Europe as a singular prodigy, and unparalleled in the history of the world, was augmented by the arrival of several other peoples, who had also been conquered by the Cross of Jesus Christ. The Sapez, the Guaranis, and several other tribes, had yielded to the mild teaching of the Fathers, and the small towns became extended, or new ones were formed, for the constantly fresh arrivals. Fathers Joseph Cataldino, Simon Maceta, Gonzales, and Antonio Ruiz de Montoya governed the principal colonies. The colleges of the Jesuits, in the provinces of Paraguay, Tucuman, and Rio de la Plata received the young natives, and thus prepared the future generations. Other missionaries went to make fresh conquests, and returned with new tribes, which, through their fearless charity and

zeal, were discovered in the depths of the forest, where hitherto no European had dared to penetrate. But all these apostolical marvels were frequently obtained only at the price of their lives. It sometimes happened that the first missionaries met their death at the hands of the savages. Then the martyr's blood prepared the way for those who were to follow. At other times, the jealous avarice of the colonists avenged itself by raising up enemies against the colonies of neophytes, and, from 1630 until 1631, the Mannelas, savage tribes of the Brazilian frontiers, ravaged and destroyed the beautiful Reductions of St. Joseph, St. Francis Xavier, St. Peter, Conception, St. Ignatius, and Loretto. The Spaniards did not render the least assistance to the neophytes.

"The Fathers desired to preserve to them their liberty," said they. "The Fathers sought to civilize and govern them in their own way. Let them now defend them in their own way!"

This is precisely what the good Fathers did. The neophytes being unable to defend themselves against the savages, whose arrows were poisoned, the Fathers caused their respective colonies to emigrate, abandoning all their material to the enemy. Under the direction of Fathers de Montoya, Suarez, Contreras, and Espinosa, all the Christians embarked on the *Parana*, and, descending the river as far as the Grand Rapids, begged hospitality from the more recently established colonies, which were, as yet, unknown to those savages. A few years subsequently, in 1640, these Reductions also were attacked by the same enemies; but, on this occasion, the Christians were well prepared. They were numerous, accustomed to war, and in a position to repulse the army of Indians that had come upon them. The Jesuits directed the defense, led the regiments of their warriors, animated them by word and gesture, and made of them so many heroes. The enemy

was, for the most part, crushed and cut to pieces, the remainder being taken prisoners. To their captivity the survivors owed the salvation of their souls.

The good Fathers did not long enjoy the peace secured to their colonies by the triumph of the neophytes. Their Reductions had become so numerous, and they comprised so vast an extent of territory, that it became necessary to create a bishopric for Paraguay. The Franciscans labored zealously in the Brazilian missions confided to them, and one of their Order, Father Bernardino de Cardenas, had especially distinguished himself, both by his talents and his virtues. It was he who was proposed to the King and the Sovereign Pontiff to fill the new See of the Assumption, a city founded by the Jesuits Gonzales and Juan del Castillo.

Nature is never entirely dead in the priest or the religious. If the latter omit, for a single instant, to exercise his vigilance, he will soon cease to maintain his ground, and will behold with fear the loss he has sustained. Bernardino de Cardenas felt happy and proud at the thought of having a diocese to govern. He dwelt with delight on the reflection; it led him to the desire of receiving the Bulls. This desire generated a feeling of impatience, and the Bulls not arriving so soon as the future Bishop desired, he no longer awaited them. He presented to the Bishop of Tucuman the letters announcing the dispatch of the Bulls, and he argued so fully and so well that he succeeded in persuading the Bishop to consecrate him. The ceremony took place in the month of October, 1641.

This consecration was illegal. The Jesuits of the University of Cordova, better informed than the others, had in vain opposed it, and, as soon as he was consecrated, Don Bernardino summoned them to give a written acknowledgment of the validity of the consecration. Father de Boroa, Rector of the University, having declared that he could

not conscientiously comply with this request, Don Bernardino became his enemy, as well as that of the entire society. In 1644, he wanted to take forcible possession of a house belonging to the Jesuits of Assumption. The Governor, Don Gregorio, interposed, and ordered that the Jesuits should retain possession of their own house in that city which was indebted to them for its prosperity. The prelate forthwith appealed to the vicious instincts of the Spaniards, by putting forth a pamphlet, in which he urged them to expel the Jesuits, the only apostles and the only upholders of the liberty of the Indians. They alone raised obstacles to the traffic in slaves, and deprived the colonists of the riches they might have acquired by dealing with the natives. The Spaniards desired nothing better than to find such a support, and the Bishop, being assured of their approbation, had recourse to the extreme measure of excommunicating the Jesuits, in order to force them to withdraw.

Don Gregorio learned this news, and ordered six hundred neophytes to take up arms and follow him. Thus accompanied, he appeared, without previous notice, in the presence of the Bishop, and announced to him an order for his banishment, and the seizure of his temporalities. Don Bernardino, who little expected such a result, found himself compelled to submit, and quitted the province, hoping that, sooner or later, the Spaniards, to whose cupidity he had pandered, would expel the Jesuits by force of arms, and triumphantly recall him.

Thanks to these energetic measures on the part of the Governor, the Jesuits were enabled to continue the work of civilization, whose prodigious results had exceeded all anticipation.

Soon after, on the 29th of July, 1643, Urban IV departed this life, and, on the 16th of December of the same year, he was succeeded by Cardinal Pamphili, under the name of

Innocent X. Father Mutio Vittelleschi, General of the Society of Jesus, during whose administration so many and such great things had been accomplished, and who, by his docility and humility, had merited to be designated "The Angel" by Urban VIII, survived that Pontiff but a few months. He died February 9, 1645, leaving the society stronger, greater, and more extended than ever, but violently menaced by the new sect of Jansenists, of which a Protestant, Dr. Ranke, says: "If we attempt to characterize the relations which existed between the Jansenists and the authorities of the Church, we shall be forcibly reminded of the spirit of the early Protestants."*

*History of the Popes, Book VIII, § 12.

Generalship of Father Vincent Caraffa,

SEVENTH GENERAL.

1645—1649.

I.

ON the 21st of November, 1645, eighty-eight professed members, composing the General Congregation, were assembled in the Gesù. Their choice fell upon Father Caraffa, son of the Duke of Andria. He was sixty years of age, but he gave every hope of living long for the good of the society.

Before separating, the Congregation issued several decrees, and that which would appear inexplicable, if we had not already so often seen to what a degree the holy self-denial of the children of St. Ignatius could attain, is, that, in this assembly, the professed members who had come from France and the Netherlands did not trouble themselves about the question in which they were almost personally interested, that of Jansenism. Perhaps they did not foresee its incalculable consequences on the future of their institute. The Congregation was dissolved April 14, 1646.

In that same year, a fact, which, for the noble and delicate manner in which it was repaired, would have redounded to the honor and glory of any other religious institution, was used as a pretext to calumniate once more the Society of Jesus. Several of the Spanish colleges were frequently without the common necessities of life. The Jesuits,

whose charity knew no bounds, received more pupils than they had means to support. These times of penury were soon alleviated by alms, but their recurrence was frequent. A Brother-coadjutor, who acted in the capacity of Steward for the College of Seville, believing he had found the best and surest means of putting a stop to this want, entered into commercial speculation. For this purpose, he had contracted loans and purchased merchandise, with which he freighted ships, but without the knowledge of the Fathers, who had not the least suspicion of such transactions. Almighty God would not bless an undertaking which did not emanate from his inspiration, and which the good Brother had kept secret from his superiors. Shipwrecks and miscalculations destroyed all the sanguine hopes of the Brother, and the borrowed capital disappeared in a short time, without producing any result but a ground for the most abominable insinuations.

The creditors made a demand for what was due to them. They thought they had advanced the money to the Fathers, and it was to them they applied. The Fathers, ignoring the transaction, asserted that they had not contracted any loans; but, the advances having been made out of consideration for them, they undertook to refund the whole, and, Providence aiding them, their engagement was honorably fulfilled. The imprudent Brother was expelled the society, and sought not to excuse himself by accusing the Fathers. Far from it. He maintained, until his death, that he had never consulted them about it. But this was of no avail. Impiety, heresy, and jealousy have said, written, and repeated that, in 1646, "the Jesuits had become bankrupt in Seville, which event had plunged several families into poverty." Thus is history written.

The Sovereign Pontiff desired to prove to the world that these calumnies could not gain access to the Eternal City. A few months after this event, and while the Protestants

and Jansenists profited by it, with the greatest ardor, in 1647, Innocent X demanded of the Society of Jesus one of its members for the Sacred College. That Jesuit was John Casimir, son of Sigismund III, King of Poland, and grandson of John III, King of Sweden. His mother, second wife of Sigismund III, was Constance, daughter of Charles of Austria. John Casimir had entered the novitiate of the Jesuits on the 25th of September, 1643. He was then thirty-four years of age, and, after spending only four years in the society, the Sovereign Pontiff commanded him to accept the Cardinal's hat. Providence had its designs on John Casimir.*

While the sect which owed its origin to hatred and hostility toward the Jesuits labored actively at its work of destruction, a member of the illustrious society, a Jesuit, gave a painful proof that the spirit of ambition was incompatible with the spirit of that holy institute. Father Jarrige, feeling that he possessed the ability, virtues, and capacity necessary for the most important pursuits, took umbrage at the fact that his superiors did not entertain the same opinion of him. He concealed his true sentiments for a time; but, finding that he had reached the age of forty-one years, without being called to any of the charges of which he believed himself worthy, he desired to avenge

* This Prince, who was proclaimed King of Poland, November 20, 1648, on the death of his brother, (Wladislaus VIII, dying without issue,) the Pope relieved him from his vows, commanded him to reign for the good of Poland, and gave him a dispensation to marry Mary di Gonzaga, the widow of his brother Wladislaus. He had no children. John Casimir V was crowned on the 17th of January, 1649. He ruled with moderation and piety, abdicated at the Diet of Warsaw, September 16, 1668, amid the regrets of his subjects, and retired to France. Louis XIV gave him the Abbey St. Germain-des-Prés, where his heart is deposited, and that of St. Martin, at Nevers, where he died on the 15th of December, 1672. His remains were conveyed to Warsaw.

himself on the entire society. The unhappy man did not reflect that his soul would be the first victim of his pride and ambition. He quitted the society in 1647, and went to La Rochelle, where he abjured his religion before the Calvinist consistory, on the 25th of December. He knew that in France apostasy entailed the sentence of death; therefore took his departure for Holland, where he was received by the heretics with frantic joy. Captures of this kind were rare and precious for them. The apostate did not stop here. He ascended the pulpit of Leyden, gave utterance to infamous calumnies against the Society of Jesus, and then published a pamphlet, entitled "*Les Jésuites mis sur l'échafaud pour plusieurs crimes capitaux.*"* This tissue of horrible imputations called forth general indignation, for every one read the work of the apostate Jesuit. There are moments wherein it seems as if there was a thirst for falsehood and scandal. The heretics themselves found that the calumniator had gone too far, and candidly told him that he asserted too much to be believed. They were mistaken. The Jansenists eagerly seized the occasion, knowing that it was excellent capital on which to work. They had nothing but praise to bestow upon the pamphlet, the author of which they despised.

While one Jesuit thus denied his God, and was burned in effigy, at La Rochelle, for the crime of apostasy, others of the society generously gave their blood and sacrificed their lives for the upholding of the faith. On the 20th of February, 1647, Brother Cuthbert Prescott expired in England under the most horrible tortures. On the 13th of September, the Independents, under Cromwell, put to death seven thousand Irish Catholics, who preferred death to apostasy. Three months later, Father Edmund Nevil, who was eighty-seven years of age, was stripped of his

* "The Jesuits sentenced to the scaffold for capital crimes."

garments, cast upon a pontoon, and thus exposed to the inclement winter weather, the pangs of hunger, the torments of thirst, the insults of the heretics, and the outrages of the Independents. When they beheld his strength entirely exhausted, and his faith as firm as ever, they gave him his liberty. Eight days afterward, he expired from the effects of their cruel tortures.

The Jesuits, martyred by the government of Charles I, likewise suffered at the hands of Cromwell. This did not prevent the heretics casting on the society all the odium of a revolution which had just sent the King to the scaffold. The Calvinist minister, Peter Jurien, a Dutchman, did not scruple to publish that calumny in his work entitled *Politique du Clergé de France*, and on which the Jansenists the more eagerly seized, because the Sorbonne publicly protested against the doctrine of Jansenius.

In the same year, 1649, Nicholas Cornet, Syndic of the Sorbonne, denounced the book *Augustinus* as containing several heresies, which the learned faculty reduced to five, and of which the remainder of the work was but the development. The theologians of the University found themselves thus unavoidably in the Jesuits' camp. The blow was the more severe for Port Royal. The *Solitaires* could not receive it without resisting and seeking to prove that the Jesuits had induced the Sorbonne to take this step. The celebrated Paul de Gondi governed the diocese of Paris, under the title of Coadjutor of his uncle, the Archbishop. The Jansenists knew how to flatter him and win his friendship. They relied upon his support. But this did not suffice. They used every means in their power to obtain the assent and concurrence of some other prelates, to whom the influence of the Jesuits gave umbrage, and who, they knew, were disposed to place themselves beneath their banner. The storm was gathering.

While the Society of Jesus was thus menaced in France, persecuted in England, and calumniated wherever a heretic was to be found, it continued to pour out the blood and sacrifice the life of its members with an incomparable liberality.

Father Jogues, whom we left returning to Canada, arrived there in 1646, and the Iroquois made a martyr of him—a martyr whose blood would generate a new colony of Christians. Scarcely had the holy apostle fallen under the axe of the executioner, when the tribe of the Abnakis, neighbors of the Iroquois, sought to know that religion for which the white men in black robes unhesitatingly gave their lives. The Abnakis sent deputies to the Reductions, and the latter, charmed with the marvels they had witnessed, and with the doctrine of the Lord of Heaven, the principal points of which had been explained to them by the missionaries, became so many catechists on their return to their tribe. They soon after requested that some Fathers of this new doctrine should be sent to them, and, in the month of October of the same year, 1646, Father Drullette went to preach the Gospel to that people who were so well disposed to receive it. At the same time, the Iroquois marked out the Reduction of St. Joseph as an object of their cruelty. It was attacked at a time when the women and children were alone, under the protection only of the good Father Daniel, who had grown gray among them. The Father was immediately pierced with arrows, but he still breathed. One of the chiefs of the Iroquois rushed upon the martyr and shot him down! A few months after, the Iroquois simultaneously attacked the Reductions of St. Ignatius and St. Louis, which were inhabited by the Hurons. The neophytes bravely defended themselves; but, overpowered by numbers, they were either put to death or made prisoners, and Fathers de Brébœuf and Gabriel Lalemant were led into captivity with them.

Father de Brébœuf, torn to pieces by the savages, ceased not to exhort and encourage his loved neophytes. The Iroquois commanded him to be silent; but the Jesuit is essentially an apostle, and he still continued his exhortations. The savages surrounded him with lighted torches, which they used in order to compel him to desist from preaching. The apostle preferred to *obey God rather than man*. Red-hot irons were placed around his neck. The holy man blessed God for this intolerable suffering, which a miraculous grace alone could give him the strength to endure; and Father Lalemant, who was enveloped in pitched branches, to which they were about to apply the torch, cast himself at the feet of the martyr, and begged his blessing. Father de Brébœuf blessed his younger brother, about to share his fate, and then cast a glance of love and resignation toward heaven. The Iroquois saw his angelic smile, and wished to revenge themselves upon his virtue. They had just killed some Frenchmen. They devoured their remains in sight of the apostle. They next poured boiling water on his head, and the martyr was crowned in heaven! This was on the 16th of March, 1649. On the following day, Father Lalemant went to share his glorious reward, after having suffered in the flames for twelve hours.*

Such were the heroes of that society so relentlessly pursued in all parts of the world. We have recorded the anger excited in Paraguay by the wounded pride of Don Bernardino de Cardenas. The prelate, from the seclusion of his exile, continued to foment the revengeful feelings of the Spaniards, and he relied upon the support of Don Juan de Palafox, Bishop of La Puebla de los Angeles, another adversary of the Jesuits.

*See a graphic account of these martyrdoms in J. G. Shea's "Catholic Missions," p. 184, § 99.—Ta.

Juan de Palafox was a man of learning and virtue, but of a mistrustful and restless temperament. The Jesuit missionaries enjoyed many privileges which had been accorded them by the Sovereign Pontiffs; but, whenever they came in contact with a bishop, they showed the most perfect submission. They had lived on the best of terms with Don Juan de Palafox up to the time of the contentions between their brethren and Don Bernardino de Cadenas.

When the latter, a refugee at Corrientes since 1645, and chagrined by his exile, had caused the province to resound with his complaints against the Society of Jesus, Don Palafox, who was in league with him, exacted tithes and rents from the Jesuits of his diocese, from which they were, strictly speaking, entirely exempted, and which it was not the custom to enforce. The Jesuits refused to submit to the exaction. The prelate persisted, unmindful of the privileges of the missionaries, and finally suspended them entirely. On the 25th of May, 1647, he wrote to the Sovereign Pontiff, submitting the question, and, at the same time, permitted himself to be so far carried away as to calumniate the Fathers, by accusing them of several crimes which existed only in his imagination. No sooner had his letter been dispatched, than he became alarmed, left his episcopal mansion, and retired to the country residence of Don Jose Maria Mier, by whom he was accompanied, together with his family and suite. This villa was situated near Otomba, and adjoined the residence of the Jesuits, a coincidence which indicated that he in nowise feared their vengeance. Nevertheless, he became excited, and, his imagination exaggerating the difficulties of the position in which he had placed himself, he did not await the Pope's decision, but again addressed him, on January 8, 1649. After uttering fresh calumnies against the Jesuits, he wrote to Innocent X as follows:

"I found myself compelled to take refuge in the mountains, there to seek, in the company of scorpions, serpents, and the like venomous reptiles, the security and peace which I could not find in the midst of that implacable society of religious. After thus passing twenty days at the risk of my life, and in such a deficiency of food that we had for our only nourishment the bread of affliction, and for drink our tears, we at length discovered a small hut, where I was concealed for nearly four months. Nevertheless, the Jesuits failed not to use every exertion to discover me, in which they did not spare money, with the design of putting me to death, after having compelled me to resign the dignity of my office."

The hut, the reptiles, the famine, the wild and hidden retreat, were, as we have seen, just next door to the house of the Fathers.

Copies of this letter, as well as of the first, had been circulated freely among the enemies of the society, and were sent to the heretics of Europe, and the Jansenists, their allies, rejoiced in the calumny, and used it to the profit of their cause.

The Jesuits of the diocese of Los Angeles submitted to the King of Spain the last letter addressed to the Pope by Don Palafox, while awaiting the decision of the court of Rome. The prelate was informed of this fact, and he immediately wrote to the King, to deny that he had addressed such a letter to the Pope, and highly eulogized the Fathers of the society.

However, on the 14th of May, 1648, a brief of Innocent X reiterated the opinion of the Congregation of Cardinals, and equally divided the praise and the censure, so as to conciliate both parties. He blamed the Bishop for having yielded to the first promptings of his anger, and especially for having interdicted religious who deserved no censure. He censured the Jesuits for having appealed to a temporal judge, instead of submitting to a decision, which might be unjust, while awaiting the judgment of the Holy See.

While the court of Rome was engaged with the dispute which had arisen between the Bishop and the Jesuits, Don Bernardino de Cardenas, the exiled Bishop of Assumption, spread the rumor that the Jesuits of Paraguay had discovered gold mines, which they secretly worked, and the produce of which they sent to Rome. The European colonists lost no time in making this known, and demanding that the Reductions be governed by officers appointed by the King, and not by the Jesuits. The report of their complaints having reached the throne, Philip IV specially commissioned Don Diego Osorio, the new Governor of Paraguay, strenuously to oppose every attempt at hostility against the Fathers of the Society of Jesus. Don Bernardino, not being aware of these instructions, and knowing only that there was a change of Governor, hastened to his diocese, and ordered the expulsion of the Jesuits from the Statines. The Fathers retired, and the neophytes, finding themselves forsaken by them, took flight, and left the country depopulated. They felt convinced that their good Fathers were only removed in order that they (the neophytes) might the more readily be deprived of their liberty, and they preferred any misfortune to that of slavery. The magistrates compelled the Jesuits to resume the control of the Reductions, notwithstanding the order of the Bishop. At first only a portion of the neophytes returned, so much did they fear the Spanish colonists.

At the request of the Father Rector of the house at Buenos Ayres, a commission was appointed to investigate the matter of the mines. But every thing tended to show the utter falsity of the report. "Nevertheless," said the Bishop of Assumption, "I have the fact from a neophyte, who has lived for several years in a Reduction of Uruguay, and I can vouch for his veracity." The name of the neophyte informer was Buenaventura. He declared that the mines were in Uruguay, but he could not indicate the spot.

He had lived in that Reduction, and witnessed the fact which he had made known, and yet he could not produce the proofs on the very locality where he averred he had seen the mines ! Search was still continued, however, at the request of the Jesuits, when the Governor, Don Diego Osorio, died.

This death resuscitated all the hopes of the Bishop of Assumption. He again endeavored to excite the Spanish colonists, and, confident of their support, he expelled the Jesuits a second time. His first attempt had no other result than that of compromising his dignity and his authority. He hoped to be more successful in his second. His wounded pride blinded his judgment.

The Jesuits who were on missions enjoyed a privilege which they saw fit to make use of in this emergency. By a Bull of Gregory XIII, they were empowered to appoint an independent judge, to whom to refer any differences that might arise between them and the bishops, and the judge, on whom the same Bull conferred the right, pronounced his decision *in the name of the Holy See*.

Armed with this privilege, the Jesuits availed themselves of it, and selected Father Nolasco, of the Order of Mercy, to whom they submitted their case. This was in 1649. Nothing now was to be done but to await his decision.

The venerable General of the Society of Jesus, whose tender devotion to the agony of our Lord had suggested the idea of an association of prayers and good works, to obtain the grace of a happy death, had the consolation of witnessing the realization of that pious idea. Pope Innocent X instituted the Confraternity of the *Bona Mors*, at Rome, on the 2d of October, 1648. A few months subsequently, the holy religious gave the most affecting example of the death which he so much desired for all. He breathed his last on the 8th of June, 1649. Father Florence de Montmorency, vicar-General, appointed a Congregation, to be held on the 13th of December of the same year.

Generalship of Father Francis Piccolomini,

EIGHTH GENERAL,

AND OF

Father Alexander Gottisfredi,

NINTH GENERAL.

1649—1652.

I.

THE Congregation, which had been in session since the 13th of December, cast the majority of its votes for Father Piccolomini, who was elected and proclaimed Eighth General of the Society of Jesus, on the 21st of the same month, 1649.

Father Alexander de Rhodes was at Rome at this time. He was sent to Europe, by his superiors, to inform the Sovereign Pontiff of the state of the Christian colonies of Tonquin and Cochin China, and to point out to His Holiness the necessity of appointing bishops for them, and of supplying priests for the numerous neophytes. Father de Rhodes had travelled by way of Asia, passing through Persia, Media, Natolia, and Armenia, making himself acquainted, on the way, with the good to be done, or to be hoped for, in those various countries.

Pope Innocent X received with fatherly affection this venerable missionary, who had labored so zealously, and with such great success, in Infidel countries, during thirty-one years, in the midst of the greatest dangers and in spite of the greatest obstacles.

The Pope was desirous of creating him Bishop of Cochin China, but the holy religious could not be prevailed upon to accept the dignity. He had come to ask the Pope for bishops, but he also sought to procure independent missionaries, capable of becoming parochial pastors, and he wished to ask these missionaries from the bishops of France. He thought, and it was likewise the opinion of his superiors in the East, that these priests might, under the direction of their bishops, model a native priesthood, which would consolidate and uphold Christianity in the future. This view was, also, shared by the Jesuits of Rome, the Pope approved of it, and it was decided that Father de Rhodes should proceed to France after sojourning at Rome as long as his superiors should see fit.

In the following year, 1550, Father Ponthelier, who was then at the Hague, heard that the apostate Jarrige was likewise in that city. He sought an interview with him, and, after several conversations, he had the happiness of seeing the heart of the sinful man touched with compunction.

This conversion was as sincere as it was wonderful. The States-General of Holland had pensioned the apostate, but the penitent renounced all title to this price of his sin, returned to poverty, and accepted the shelter proffered him by the Jesuits of Antwerp, whither he retired. In that city he afterward published a book, entitled *Rétraction de Jarrige*, in which he charged himself with calumny, and retracted all that he had written against the Society of Jesus. The penitent had much to atone for, and he knew it, and wished to show, by this reparation, all the sincerity of his sorrow. He placed himself at the disposal of the Sovereign Pontiff and the Society of Jesus. The latter sent him to the house at Paris, there to remain until his status should be finally determined by the court of Rome. The Fathers requested permission for him to remain in the

world, and to wear the dress of a secular priest, without, however, being absolved from his vows. The Pope having acceded to this, Jarrige left the house of the Jesuits, set out for Tulle, his native city, and there led a most edifying life.* He had sojourned six months with the Jesuits in Paris, and he had himself chosen the city of Tulle for his final retirement. The Protestants and the Jansenists maintained that the Jesuits had hidden him, and that he died in a dungeon. It was not difficult to visit Tulle to verify the contrary, but the idea of doing so did not occur to any one. It is so much more convenient blindly to believe a falsehood than to take the trouble to seek for the truth, even when penning history.

The calumny appeared the more necessary, at this time, to the Jansenists, as, in the General Assembly of the clergy of France, held in Paris in 1650, eighty-eight bishops declared that the five propositions taken from the *Augustinus* were heretical, and submitted them to the Holy See. Irritated by this defeat, the Jansenists openly accused the Jesuits, and even the Abbé Olier, the founder of the Congregation of St. Sulpice, of having gone so far as to employ threats to obtain the signature of the bishops. As for St. Vincent de Paul, who was the friend of the Jesuits, and shared their opinions with regard to the *Augustinus*, the Jansenists confined themselves to asserting that "he was an ignorant bigot—a semi-Pelagian, a Molinist, to whom the bishops yielded in order to be relieved of his importunities." Plainly foreseeing that the five propositions would be condemned at Rome, the *Solitaires* of Port Royal, who had eight bishops on their side, wished to try and balance the influence of the opposing party, and sent deputies, who were charged to sustain and defend the *Augustinus* before the Holy See, while

* He died on the 26th of September, 1670.

professing submission to the decision of the court of Rome. These deputies were Louis de St. Amour, Noel de la Laue, and Desmares. The Jansenists having their advocates at Rome, St. Vincent de Paul, the Abbé Olier, and Father Dinet, the King's Confessor, thought it but right that the clergy of France should also be represented, and they selected for that office Doctors Joisel, Hallier, and Lagault. Father Brisacier joined them, on behalf of the Jesuits at Paris.

The conferences were opened at Rome on the 12th of April, 1651. On one side, the Sorbonne, eighty-eight bishops, and the most holy personages of the clergy of France, declared against the doctrines of Jansenius. On the other side, eleven bishops, the *Solitaires*, all men of superior acquirements, and whose ambition was equal to their learning, and the nuns of Port Royal, who were joined by some women of great repute, but doubtful morals declared themselves in favor of Jansenism.

The Archbishop of Sens, Louis Henry de Gondrin, although a pupil of the Jesuits, to whom he was indebted for his advancement to the See which he filled, had devoted himself, body and soul, to the Jansenist party, and did not hesitate to give a marked proof of his support. He had concealed his real views from his quondam teachers, as well as from the members of the College of Sens, who, full of confidence, presented themselves, as soon as he entered upon his archiepiscopal duties, and submitted to his authority, as regarded the privileges which the society enjoyed throughout Catholic Christendom. The new Archbishop gave them his approbation, but, shortly afterward, at the close of Lent, prohibited them from hearing confessions during Easter week.

Father Nicholas Godet, rector of the college, immediately appealed to the Holy See, which had the effect of retarding the action of the Archbishop, and the Fathers con-

tinned to hear confessions as before. Of this the prelate complained; but the Sovereign Pontiff having given the Jesuits the privilege of selecting a judge from among three designated prelates, the Fathers placed their cause in the hands of the Bishop of Senlis. The Archbishop of Sens appealed to Parliament. The King's council decided in favor of the Jesuits. The Jansenists perceived, in this decision, a severe blow to their cause, and essayed to embitter the quarrel by urging Louis de Gondrin to extremities.

At the same time, an event was about to occur, which would increase the irritation already existing in the camp of the heretics.

Christina of Sweden, not satisfied with the system of *private interpretation*, under which she had been educated, felt the great necessity of an authority to which she could yield in matters of faith. The more she examined the different sects emanating from Lutheranism, the more did she perceive that not a single one of them was based upon an authority calculated to inspire her with that confidence which she desired to feel. Christina was conversant with all the European languages, and had, also, a knowledge of Greek and Latin. Her life was spent in the most profound study, and she sought the conversation of philosophers and the learned, with as much ardor as any other of her sex could have shown for the most attractive pleasures. As a Queen, she was compelled openly to profess that Lutheranism, of which the aridity was so odious to her, and she was obliged to conceal her proclivity for Catholicism in order not to excite a revolution in her states.

Christina ordinarily treated, in person, on the most important matters, with the ambassadors accredited to her court. On one occasion, in the early part of the year 1650, Don Jose Pinto Pereira, Portuguese Ambassador,

was presented to her, accompanied by an interpreter. This interpreter was a Portuguese, Don Antonio Macedo. The Queen was struck with his mildness. She determined to see him in private, and satisfy her mind upon all the doubts with which she was troubled.

At the first non-official interview, the young Queen, knowing that those around her could not understand what she said, addressed him in Portuguese, saying that she perceived that he was a priest.

"I am, indeed, a priest," replied Don Antonio Macedo, "and I belong to the Society of Jesus."

Christina advised him to be prudent, promised secrecy, and acquainted him with her desire to have some conversations with him, seemingly on politics, but, in reality, to obtain his views on religious matters. From that moment, she saw him frequently, and, on each occasion, felt her mind more and more enlightened.

One day, in the early part of 1651, Don Antonio Macedo suddenly disappeared from Stockholm. "The Queen feigned to have him sought for," says Leopold Ranke,* "but it was she, in fact, who had sent him to Rome, to communicate to the General of the Jesuits her intentions, and to request that he would send some of his members to Sweden. They arrived at Stockholm in the month of February, 1652, introducing themselves as Italian gentlemen, on a tour, and were, of course, invited to the Queen's table. She divined, at once, who they were, and, when they entered the dining-room, she, in a low tone of voice, said to one of them, "Perhaps you have letters for me?" "Yes," replied he, without turning round. She suggested that he should hold no conversation with any one; and, dinner over, she sent a confidential messenger, John Holm, for the letters, and, on the following day, the Jesuits, by

* History of the Popes, Book III, § 9.

her direction, were conducted to the palace with the greatest secrecy.

"Thus," continues our Protestant historian, "in the royal palace of Gustavus Adolphus, envoys from Rome met the daughter of that monarch, who was the most zealous defender of Protestantism, to treat with her on the subject of her conversion to Catholicism."

These two Jesuits thus sent from Rome were Fathers Paul Casati and Francesco Molinio.

The English mission augmented daily the already great number of the martyrs of the Society of Jesus. Father William Boyton had induced several Catholics to take refuge in the small town of Cashel, where he remained with them, consoling and strengthening them in the faith by his pious exhortations, and by the consolations of his humble but powerful ministry. On one occasion, a great number of Irish Catholics, who had been chased from all parts, and were pursued by the Independents of the Cromwellian army, took refuge in Cashel, where they sheltered themselves in the church of St. Patrick. Father Boyton had no doubt that the bloodthirsty Independents would enter the church and murder their victims, and this was an additional reason for him not to leave them without spiritual succor at this critical and trying moment. He hastened into the midst of these faithful Christians, and, while he was preparing them for martyrdom, the soldiery rushed into the edifice and massacred them all. Father Boyton accompanied them to receive their heavenly reward. This was on the 15th of June, 1649. A few months later, Cromwell doomed to death any one who should harbor a Jesuit, even but for a few moments. Fathers Robert Netervil, Henry Cavel, and John Bath were discovered and executed. Father Worthington, also, suffered martyrdom a few days after. On the 26th of February, 1650, a fresh decree proclaimed that those who

discovered the hiding-place of a Jesuit should receive a reward as great as was offered for the apprehension of the vilest malefactor. Thus it was that they succeeded in seizing and imprisoning all the Fathers who were dispersed throughout Great Britain. Cromwell asserted that the Republic sought not their blood; but Father Peter Wright was, nevertheless, executed as a common felon, on the 29th of May, 1651.

There remained now in Ireland only eighteen Jesuits. The rest had all suffered martyrdom; and Fathers Lee, Kilkenny, James Walsh, George Dillon, Dowdal, and Brother Brian fell victims to their devotion toward the pest-stricken. After the last decrees of banishment, the surviving Fathers found themselves compelled to hide in forests and ravines, their only means of subsistence being roots and wild herbs. Father John Carolan perished from exposure to the inclement weather. Those who fared best were they who had been fortunate enough to find a cavity in the steepest rocks. This life of continuous privation, unceasing peril, and perpetual suffering did not lessen the zeal of these disciples of St. Ignatius. The Irish and English Fathers residing on the Continent held themselves in readiness to proceed to their native country on the first signal from their superiors. Cromwell was aware of this, and he desired to extinguish that ardent zeal by withdrawing from it all support. The children of Catholics were forcibly carried off in great numbers, forced to the place of embarkation, huddled together in vessels, and shipped to North America. In spite of Cromwell, the Jesuits were there to receive the victims of the heretical intolerance of the tyrant Republican; for the missions prospered there, fertilized by the blood of the first apostles, who had prepared the way.

In New France, the Iroquois were still the terror of the neophytes. On the 7th of December, they made

an irruption into the colony of St. John, which was directed by Father Garnier. The neophytes went to meet them, determined to conquer or to die. But the savages had eluded them, and advanced to the attack of the Reduction by another route. The Jesuit advised his unfortunate flock of women and children to flee. As for himself, he remained to take care of the wounded; for the Iroquois fired in every direction, desiring nothing less than the death of all the Christians. Father Garnier received two balls at the same instant. With that admirable resignation and courage which has ever distinguished the heroes of the Society of Jesus, he rose to give absolution to those who were dying around him. He again fell wounded, and this time had not strength to rise. But the heroic apostle still lived; he could still perform a last act of his heavenly ministry; his last aspiration might mingle with the words of absolution, and ascend to heaven for the beloved neophyte who was about to expire. The good Father dragged himself, on his knees, to the side of the dying convert, upon whom he pronounced the words of reconciliation, and, at the very moment, two blows from a tomahawk put an end to his worldly existence, and opened for him the portals of heaven.

Father Noel Chabanel led his Christian colonists in their attack upon the savage tribe. They had a long march to make, through snow-covered forests, and many obstacles to encounter. Suddenly the neophytes discovered that their good Father had disappeared. They halted, and had no thought for any thing but his recovery. They desired, at all hazards, to find him; but they sought him in vain. God alone knows the fate of the holy missionary, who was never afterward heard of.*

* Shea relates that he was killed by an apostate Huron, and cast into a river. He founds his statement on the confession of the murderer.—*Am. Cath. Miss.*, p. 194, *Note*.—Tr.

In the island of St. Joseph, the Christian natives, who were incessantly menaced by the savages, begged their missionary, Father Ragueneau, to conduct them to a place of safety, under the protection of the French guns. The Father called them together, and marched with them, across rivers, mountains, and forests, and, at the end of fifty days, reached Quebec, intrusted the care of his people to the Governor of the place and to the good Sisters of Charity, and then returned to make fresh conquests.

In Paraguay, the sentence of banishment pronounced against the Jesuits, by the Bishop of Assumption, was set aside.

Father Nolasco, whom they had selected as judge, in accordance with their privilege, condemned Don Bernardino de Cardenas, by sentence dated October 19, 1649, and Don Gabriel de Perolta, Dean of the Chapter of Assumption, had, by the same title as the Superior of the Order of Mercy, given judgment against the partisans of the prelate. The judges having then ordered the Jesuit Fathers to be reinstated, Don Sebastian de Léon, Governor of Paraguay, *ad interim*, undertook its execution.

Don Bernardino was condemned by all the powers, both ecclesiastical and secular. It was demonstrated that his wounded pride was the only motive for his enmity to the Jesuits; and this was the only claim he had for the esteem of the Jansenists, who could not too highly commend him. They constituted him a martyr to the Jesuits, the most holy of prelates, the hero of the old and the new world. There was no calumny which they did not bring against the Society of Jesus, regarding Don Juan de Palafox and Don Bernardino de Cardenas, and these calumnies have been converted into historical facts, for the use of those who reflect but little and investigate still less. The number of such is well known.

The missions of China flourished, despite the civil wars which disturbed the empire. The Jesuits sided neither with the rightful heirs of the Emperor, Van Lié, nor with the Tartar usurper, but devoted themselves to the salvation of the two races, in order that their labors might be the more beneficial to the Chinese people. The descendants of Van Lié had withdrawn to the south of the empire, and Jun-Lié had just been proclaimed Emperor by several southern provinces. His family retained with them Fathers Cœffler and Michael Boym, who had converted them to Christianity. The Empress, who had taken the name of Helen, gave birth, in 1650, to a son, who, in baptism, received the name of Constantine, with the consent of the Emperor. In the year following, 1651, this princess desired to write personally to the Sovereign Pontiff, in order to evince her submission and respect. She begged Father Michael Boym to act as her ambassador to the Pope, and to bear to him her letter, which contained the expression of her filial piety for the Vicar of Jesus Christ upon earth.

Father Adam Schall was still at Pekin, where he was admired by the learned, received with honor by the Tartar princes, and regarded by all as an extraordinary personage, whose equal in learning and virtue was not to be found. But he performed the work of God with the most profound humility, in the midst of all these marks of honor and distinction, and lost nothing of the true spirit of the society.

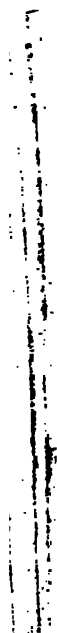
Meanwhile, the Father-General, Francis Piccolomini, died, on the 17th of June, 1651. Father Goswin Nickel, Vicar-General, convened the General Congregation of the professed members of the provinces for the election of his successor. They assembled at Rome, on the 7th of January, 1652, and, on the 21st of the same month,

electd, for the Ninth General of the society, Father Alexander Gottifredi. The members were about to separate, when suddenly their new chief was taken from the society. He died on the 12th of March, two months after his election. On the 17th of the same month, the Congregation proclaimed Father Goswin Nickel Tenth General of his Order.

END OF VOLUME I.









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